



BUDDHANĪTI SAṄGAHO

CHOSEN BY

THE MOST VENERABLE

RERUKANE CANDAVIMALA MAHANĀHIMI

Buddhanīti Saṅgaho

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Rerukane Candavimala Mahanāhimi

(Former Mahānāyaka of the Sri Lankan Svejīn Nikāya)

re-edited by

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Preface

**Sutvā Dhammaṃ vijānanti narā kalyāṇapāpakaṃ,
Api gāthā suṇitvāna Dhamme me ramate mano.**

from the Sutasomajātakaṃ

The following work is based on a book known under its Sinhala title as the Buddha Nīti Saṅgrahaya of Ven. Rerukane Candavimala, the former Mahānāyaka of the Swejin Nikāya in Sri Lanka, which is my ordination sect.

Ven. Rerukane Candavimala, who passed away in 1999 just short of his 100th birthday, was one of the foremost scholars in Sri Lanka in the 20th century, and his works, which cover the whole range of Buddhist studies, including Vinaya, Discourses, Abhidhamma and Meditation, are all still standard works of reference in the country.

Unfortunately his impact has been limited to the Sinhala speaking peoples, as only one of his many works (there are more than 30) has so far been translated into English: *Analysis of Perfections* (BPS, Kandy 2003), original title (*Paramatthaprakaranaya*).

I hope the present work, which has been a long-cherished project, will go some way to making his name better known in the English-speaking world, and it is offered as a small tribute to the Venerable Monk's life and work.

* * *

In preparing this volume for publication I have made a number of changes which seemed necessary during the course of my working on the text.

The most obvious of these is the division of the verses into chapters, whereas in the original they were organised into hundreds (*sataka*).¹ I feel this helps to identify the sections and makes it easier for people to access relevant material also. The chapters are each around 20 verses long, so another advantage is they become easy enough to read and digest a chapter at a time.

I have also added in a short synopsis of the story that forms the basis for the verses, as in many cases it was difficult or even impossible to make sense of the verse without it, especially when there were references to characters in the verses that appeared in the stories; and I have further pointed out the moral of the verses.²

In a few cases, where I felt that some verses contained matter that is offensive to our modern sensibilities, I have replaced them with verses which I deem to be more appropriate.¹

It has proved necessary to re-establish the texts that were used. I was not intending to do this, but the fact of the matter is the original publication contains many mistakes in the printing, and in checking these it also became clear that there were many readings that could be adopted that would make better sense than the ones the text employed. I therefore eventually checked the text (*Text*) against the Sinhalese Buddha Jayanti (*BJT*) edition, the Burmese Chaṭṭha Saṅgāyana (*ChS*) and the Royal Thai (*Thai*) editions also.

¹ This original structure remains intact, and can be seen in the end-titles of each section, but I have de-emphasised it in favour of the chapter arrangement.

² This was also done in the original text, but I have not followed that schema here, preferring to summarise it myself.

I have also added in better references than were given in the original, where it would only say something like: *Samyutta Nikāya*; or *Dh. Malavagga*; or *30 Ni. Mahākapi Jā*; and so on. Here I give more exact references: *SN 1.1.76 Najīratissuttaṃ*; *Dhp 246-7 Pañca-Upāsakavatthu* (the title coming from the commentary); *Jā 516 Mahākapijātakaṃ*. I have included some cross-references when they came to my notice, though I would have liked to have been more thorough about this.

I have divided the text into 3 editions so that readers can find the most appropriate one for their reading. The first is in Pāḷi-only, which shows the complete framework for the establishment of the text, including all the metrical information that helped in choosing the readings. I have also read in the text and am making it available as mp3 files, so that students can hear what the text and the metres sound like.

The Text and Translation edition on the other hand leaves out all the metrical information, and presents the text with the Pāḷi and the translation line by line, and gives a translation of the alternative readings, whenever they differed from the adopted text. This is useful for students, who want to gain access to the original language, but for whom a translation is still a necessary help.

The English edition is for those who simply want to read and understand the teachings that are contained in the verses, or are seeking advice on the best way of living their everyday lives.

¹ This only effects the following verses: 228-230 (replaced with verses from the *Tesakuṇajātakaṃ*); 475-478 (replaced with verses from the *Vessantarajātakaṃ*) both from the infamous *Kuṇārajātakaṃ*.

I have included the Pāḷi in this edition, but I have deliberately avoided annotation here so that the message can be better conveyed, and also because this section is being published as audio .mp3 files, where annotation is superfluous. This edition is also available in .epub and .mobi formats for your eReader.

I have complemented the various editions by adding in various hyperlinked indexes that help access the material, and that are contained in the most relevant edition. There are also separate introductions to the different versions, giving extra and relevant information.

Introduction to the Text

Texts

The editions of the text that I employed when making this edition, along with their abbreviations, are as follows:

Text: Buddha Nīti Saṃgrahaya, edited by Rerukāne Candavimala Mahanāhimi; originally published 1952, reprinted Pokuṇavita, 2005.

BJT: Buddha Jayanti Tripitika Series, originally published from the 1950s - 1970s, repinted Colombo, 2005.

Thai: Royal Thai Edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

ChS: Burmese edition, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

In the original edition there were 551 verses altogether, and I have maintained that number so that the editions can be easily compared, though as stated in the General Introduction, I have replaced some of the verses with a different selection.

All the verses are drawn from the Tipiṭaka, and as can be seen from the table below around 2/3rds of them are from the Jātaka:

Dīghanikāya (24 = 4%), all but one verse are drawn Sigālasutta
DN 31

Majjhimanikāya (2 = 1%)

Saṃyuttanikāya (63 = 11%), all from Sagāthavagga

Aṅguttaranikāya (51 = 9%)

Dhammapada (53 = 9%)

Udāna (3 = < 1%)

Itivuttaka (4 = < 1%)

Suttanipāta (4 = < 1%)

Jātaka (348 = 63%)

There are some interesting omissions here, which include Theragāthā, Therīgāthā, Vimānavatthu, Petavatthu, Buddhavaṃsa, Cariyāpiṭaka, and also the Apadāna, which has the largest collection of verses in the Canon.

I do not propose to give a full analysis of this work, as it is a late collection of texts, and an analysis which ignores stratification in the Canon will add little to our present knowledge, but I will make a few notes on some matters which came to my attention while working on the text.

Metres

The main metre is Siloka, and of the 1,373 lines that are found in the present text, 916 are Siloka, and here I am counting a pādayuga as a line.¹ They are mainly of the pathyā variety, but with the following variations:

4 Anuṭṭhubha

29 navipulā

59 bhavipulā

72 mavipulā

20 ravipulā

¹ If we count a Siloka as normally being four lines, then we have 2,289 lines of which 1,832 are Siloka.

33 savipulā

3 tavipulā

There are 337 lines in the Tuṭṭhubha metre, of which 23 (7%) show the Vedic opening; and there are 79 lines in the Jagatī metre.

Tuṭṭhubha and Jagatī are found mixed in the following 29 verses: 27, 30, 61, 83, 160, 175, 193, 194, 253, 264, 276, 296, 298, 323, 386, 402, 443, 457, 459, 460, showing just how common these mixed verses are.

The following 12 verses are Jagatī throughout: 161, 539, 540, 480-8; verses 517 and 542 have Jagatī lines mixed with Siloka lines.

There are also 29 lines in Vetālīya metre; and 18 in Opacchandāsaka metre.

Variants

While recording the variant readings, I have ignored differences that don't affect the sense or the metre, like replacement of the niggahīta with one of the nasals; and I have also written *-vy-* for *-by-*, wherever it is found, believing these differences to be trivial.

I have recorded another difference that may be considered fairly trivial; it makes no difference to the meaning or to the metre, but I have noted it as it does affect the orthography. These are the alternations that occur in the editions between the retroflexes and the dentals, which occur quite frequently: 5 *t/ṭ*; 8 *d/ḍ*; 11 *n/ṇ*; and 15

///; so we find, for instance, that a line like this in the Sinhala editions (vs. 266b):¹

Aḍḍhā ceva daḷiddā ca sabbe maccuparāyaṇā.

is recorded in the Royal Thai Edition as:

Addhā ceva daliddā ca sabbe maccuparāyaṇā.

An interesting point here is that in the Royal Thai Edition of the Jātaka it is clear that the editors did not always understand the mattacchandasa metres, and have occasionally sought to change them into the more familiar Siloka.

Compare for instance the following verse:²

Jā 384 Dhammadhajajātakaṃ (vs 200 here):

---○○○○|○-○--- Opacchandasa
 Vācāya sakhilō manoviduggo,
 ---○○-|○-○---
 Channo kūpāsayo va kaṇhasappo,
 -○○---○○|○-○---
 Dhammadhajo gāmanigamesu sādhu,
 ---○○-|○-○---
 Dujjāno purisena bālisena. [200]

which the Thai edition rewrites as:

¹ Also in the text adopted here.

² The adopted readings are found in all the editions, except that Text and BJT add *sammato* after *sādhu*, making it hypermetric.

--○○|○---||○○○○|○○-
 Vācāya sakhilo hoti manopavidūggo siyā,
 ○---|---○-||-○---○|○-○- tavipulā with a hypermetric prior
 line
 Paṭicchanno kūpassayo kaṇhasappo va dhāmmaddhajo,
 -○○○|○---||-○---|---○- ravipulā with an irregular cadence
 Gāmanigamāsu sādhu sammato dujjāno ayam.

In the following case words have been placed in brackets by the Thai editors, indicating that they believe they are hypermetric, and should be excluded, which would then give an Anuṭṭhubha verse:

Jā 521 Tesakuṇajātakaṃ (vs. 537 here):

--○○|○-○-○- Vetālīya
 Paññā va sutam vinicchīnī,
 ---○○|○-○-○-
 Paññā kittisilokavaḍḍhanī,
 --○○|○-○-○-
 Paññāsahito naro idha
 ○○---|○-○-○-
 Apī dukkhe sukhāni vindati.

which the Thai edition gives as:

--○○|○-○-○-||--(-○○)○-|○-○-
 Paññā sutavinicchīnī paññā (kitti) silokavaḍḍhanī
 ---○○-|○-○○||((○○))---○-|○-○-
 Paññāsahito naro idha (apī) dukkhe sukhāni vindati.

I have given a complete list of the sources for the verses at the end of the text; and have added in a alphabetic line index of all the verses, to facilitate reference.

A complete recitation of the text can be found in the English section of this website, where I have given the Pāli along with the English translation.

Ānandajoti Bhikkhu

February 2011

Sutvā Dhammaṃ vijānanti narā kalyāṇapāpakam,
Api gāthā suṇitvāna Dhamme me ramate mano.

Buddhanīti Saṅgaho

Namo tassa Bhagavato Arahato Sammāsambuddhassa

1: Sīlavaggo

Jā 406 Gandhārajātakam

---|---||---|--- pathyā¹

No ce assa sakā buddhi, vinayo vā susikkhito,²

---|---||---|---

Vane andhamahimso³ va careyya bahuko jano. [1]

---|---||---|---

Yasmā ca panidhekacce ācāramhi⁴ susikkhitā,

---|---||---|--- navipulā

Tasmā vinītavinayā⁵ caranti susamāhitā. [2]

¹ All siloka lines should be presumed to be pathyā unless otherwise indicated.

² Text: *na vijjati*.

³ BJT: *andhamahiso*; variant spelling.

⁴ Text, ChS, Thai: *Āceramhi*; locative with instrumental sense?

⁵ Text, Thai: *Vinītaviniyā Dhīrā*; making the metre hypermetric by two syllables.

DN 14 Mahāpadānasuttam¹

- 0 - - | 0 0 0 0 - || 0 0 - 0 0 | 0 - 0 - Anuṭṭhubha
Sabbapāpassa akaraṇam, kusalassa upasampadā,²
0 - 0 - | - 0 0 - || - - - - | 0 - 0 - bhavipulā
Sacittaparⁱyodapanam - etaṃ Buddhāna' Sāsanam. [3]

Jā 84 Atthassadvārajātakam

- - 0 - | -, 0 0 | - 0 - - Tuṭṭhubha³
Ārogyam-icche, paramañ-ca lābham,
- - 0 -, - | - 0 0 | - 0 - -
Sīlañ-ca vuddhānumatam⁴ sutañ-ca,
- - 0 - | -, 0 | - 0 - -
Dhammānuvattī ca alīnatā ca:
- - 0 - | -, 0 0 | - 0 - -
Atthassa dvārā⁵ pamukhā chaḷete. [4]

¹ This verse also appears in Dhammapada, vs. 183 Buddhavaggo.

² Thai: *kusalassūpasampadā*; sandhi form, probably to avoid having 9 syllables, but that is acceptable once we allow for resolution.

³ All 11-syllable lines should be presumed to be Tuṭṭhubha unless otherwise indicated.

⁴ Thai: *Buddhānumatam*.

⁵ *Dv-* does not make position.

AN 8.54 Dīghajāṇusuttam

-----|-----||-----|-----
Uṭṭhātā kammadheyyesu, appamatto vidhānavā,
-----|-----||-----|----- Anuṭṭhubha
Samaṃ kappeti jīvikam sambhataṃ anurakkhati, [5]

-----|-----||-----|-----
Saddho sīlena sampanno, vadaññū vītamaccharo,
-----|-----||-----|-----
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikam, [6]

-----|-----||-----|-----
Iccete aṭṭhadhammā ca saddhassa gharam-esino,
-----|-----||-----|-----
Akkhātā Saccaṇāmena, ubhayattha sukhāvahā. [7]

DN 31 Sigālasuttam¹

-----|-----||-----|-----
Paṇḍito sīlasampanno jalam-aggīva² bhāsati,
-----|-----||-----|-----
Bhoge saṃharamānassa, bhamarasseva iriyato
-----|-----||-----|-----
Bhogā sannicayaṃ yanti, vammiko vupacīyati.³ [8]

-----|-----||-----|-----
Evaṃ bhoge samāhatvā,⁴ alam-atto kule gihī,
-----|-----||-----|-----
Catudhā vibhaje bhoge, sa ve mittāni ganthati: [9]

¹ ChS: *Singāla*-, throughout.

² ChS: *jalam*.

³ Thai: *vūpacīyati*; alternative sandhi.

⁴ Thai: *samāharitvā*; different form, same meaning.

AN 4.61 Pattakammasuttam

-----|-----||-----|-----
Bhuttā bhogā bhatā¹ bhaccā, vitiṇṇā āpadāsu me,
-----|-----||-----|-----
Uddhaggā dakkhiṇā dinnā, atho pañcabalīkatā,
-----|-----||-----|----- ravipulā
Upaṭṭhitā sīlavanto, saññatā brahmacārayo. [15]

-----|-----||-----|----- mavipulā
Yad-attham bhogam iccheyya² Paṇḍito Gharam-āvasam:
-----|-----||-----|-----
‘So me attho anuppatto kataṃ ananutāpiyam.’ [16]

-----|-----||-----|-----
Etaṃ anussaram macco, Arⁱyadhamme ṭhito naro,
-----|-----||-----|-----
Idheva³ nam pasamsanti, pecca Sagge pamodati.⁴ [17]

¹ Thai: *bhaṭā*; this maybe the same word, with an alternative spelling, PED doesn't list it.

² Thai: *bhogam*-; giving pathyā cadence.

³ BJT: *Idha ceva*.

⁴ BJT: *ca modati*; it gives the same meaning.

---|---||---|---

Yasmā ca saṅgahe¹ ete samavekkhanti² Paṇḍitā.

---|---||---|--- mavipulā

Tasmā mahattam papponti, pāsamsā ca bhavanti te. [23]

DN 31 Sigālasuttam

---|---||---|---

Chandā dosā bhayā mohā, yo Dhammam ativattati,

---|---||---|--- bhavipulā

Nihīyati tassa yaso,³ kāḷapakkhe⁴ va candimā. [24]

---|---||---|---

Chandā dosā bhayā mohā, yo Dhammam nātivattati,

---|---||---|--- bhavipulā

Āpūrati tassa yaso, sukkapakkhe va candimā. [25]

¹ ChS, Thai: *saṅgaḥā*.

² ChS, Thai: *samavekkhanti*; same meaning.

³ ChS: *yaso tassa*; to give the pathyā cadence, but bhavipulā is common. Same in the next verse.

⁴ Text, BJT: *kāla-*; showing the *l/!* alternation in the texts.

2: Pāpavaggo

SN 1.1.76 Najīratisuttam

U---|-,---||-U---U-U- 7 syllables

Cha lokasmim¹ chiddāni yattha vittaṃ na tiṭṭhati:

---U|U---||U---|U-U-

Ālassaṃ ca² pamādo ca, anuṭṭhānam³ asaññaṃ,

---|U---||-U---|U-U-

Niddā tandī ca⁴ te chidde, sabbaso taṃ vivajjaye. [26]

DN 31 Sigālasuttam

---U-|-,UU|U-U-U- Jagatī

Ussūraseyyā paradārasevanā,

---U-|U,U|U---

Verappasaṅgo⁵ ca anattatā ca,

---U-|-,UU|U---

Pāpā ca mittā, sukadar¹yatā ca:

---U-|-,UU-|U---

Ete cha ṭhānā purisaṃ⁶ dhamṣayanti. [27]

---U---|U-U-||-U---|U-U- bhavipulā

Pāpamitto pāpasakho, pāpa-ācāragocarō,¹

¹ Thai: *lokasmī*; perhaps to try and give pathyā cadence, but the line is a syllable short anyway. We could easily read: *Cha lokasmim va chiddāni*; to correct the metre.

² ChS, Thai: *Ālasyañ-ca*; same words different formations.

³ Thai: *anuṭṭhānam-*.

⁴ Text: *tanditi*; BJT: *tandi ca*.

⁵ ChS: *Verappasavo*.

⁶ We could read *posam*, m.c., but it would leave the 6th syllable heavy against the normal prosody, so better to take it as pausing and restarting from the 5th. Same in the identical line below.

-----|o-----||oo-----|o--o--

Asmā lokā paramhā ca ubhayā dham̐sate naro. [28]

--o--|,--o--|--o--

Akkhitthiyo vāruṇī naccagītaṃ,

o-----|,--o--|--o--

Divā soppaṃ, pāricarīyā akāle,

--o--|,oo|--o--

Pāpā ca mittā, sukadarīyatā ca,

--o--|,oo|--o--

Ete cha ṭhānā purisaṃ dham̐sayanti. [29]

--o--|,oo|--o--

Akkhehi dibbanti, suraṃ² pivanti,

--o--|,--oo|--o--

Yant' itthiyo pāṇasamā paresaṃ,

oo--|,oo|--o--

Nihīnasevī na ca vuddhasevī,³

oo--|,--o--|--o--o-- Jagatī

Nihīyate⁴ kāḷapakkhe⁵ va candimā. [30]

¹ Thai: *pāpā-acāragocarō*? I think this must be a mistake in the transcription.

² Text, BJT: *surā*; but an accusative is needed here.

³ Thai: *vuḍḍhi-*; showing the *d/ḍ* alternation in the texts.

⁴ BJT: *Nihīyare*.

⁵ Text, BJT: *kāla-*; showing the *l/ḷ* alternation in the texts.

--○○○○|○○-- Vetālīya (throughout)
 Yo vāruṇi adhano¹ akiñcano,²
 ○○○|○○○
 Pipāso pivam̐ papam̐ gato,³
 ○○○○○|○○○
 Udakam-iva iṇam̐ vigāhati,
 ○○○○○|○○○
 Akulam̐ kāhati khippam-attano. [31]

○○--|○---||-○○-|○○-
 Na divā soppasīlena,⁴ rattim-utṭhānadassinā,⁵
 ---|○---||---|○○-
 Niccam̐ mattena soṇḍena, sakkā āvasitum̐ gharam̐. [32]

Jā 468 Janasandhajātakam̐

○○○○○|○---||-○○-|○○-
 Dasa khalu imāni⁶ ṭhānāni, yāni pubbe akārītvā,⁷
 ○---|○○-○-||---|○○- Anuṭṭhubha
 Sa pacchā anutappati,⁸ iccevāha¹ Janasandho.² [33]

¹ ChS: *vāruṇī addhano*; against the metre. Line a is a posterior line in prior position; and the following line is a prior line in posterior position.

² Thai: *abhicchanno*? I do not find this verb in the Dictionaries, but it would mean perhaps: [*He who drinks, is poor (and) well-covered?*]

³ Text, ChS: *papāgato*; Thai: *pipāso* 'si atthapāgato'

⁴ Text: *soppana*-? Thai: *suppa*-; perhaps these are variant spellings, but I do not find them listed. This is the Adjectival Instrumental, also found in the line below.

⁵ Text: *rattin*-? ChS: *-dessinā*.

⁶ Thai: 'māni; which somewhat improves the metre in the opening; but I think we need to understand: *Dasa kho imāni*; which would avoid light syllables in 2nd and 3rd positions.

⁷ Text, ChS: *akarītvā*; which ruins the cadence.

⁸ Text, BJT, ChS: *pacchā-m-anutappati*; with a sandhi consonant, but the form looks decidedly odd.

- - - - | - - - - || - - - - | - - - - tavipulā
 Aladdhā vittaṃ tappatī³ pubbe asamudānitaṃ,
 - - - - | - - - - || - - - - | - - - -
 ‘Na pubbe dhanam-esissaṃ,’ iti pacchānutappati. [34]

- - - - | - - - - || - - - - | - - - -
 ‘Sakyarūpaṃ pure santaṃ, mayā sippaṃ na sikkhitaṃ,
 - - - - | - - - - || - - - - | - - - -
 Kicchā vutti asippassa,⁴ iti pacchānutappati. [35]

- - - - | - - - - || - - - - | - - - -
 ‘Kūṭavedī pure āsiṃ, piṣuṇo piṭṭhimaṃsiko,
 - - - - | - - - - || - - - - | - - - -
 Caṇḍo ca pharuso cāsiṃ,⁵ iti pacchānutappati. [36]

- - - - | - - - - || - - - - | - - - - 9 syllables
 ‘Pāṇātipātī pure āsiṃ, luddo cāsiṃ⁶ anāriyo,
 - - - - | - - - - || - - - - | - - - -
 Bhūtānaṃ nāpacāyissaṃ,⁷ iti pacchānutappati. [37]

¹ BJT adds: *Rājā*; Thai: *iccāha Rājā*.

² The cadence is incorrect here and the prior line is Anuṭṭhubha, this makes me think the original line was a reduplication of the cadence in the prior line, and that we should read: *iccāha Janasandho*; with this line being a prose explanation by the bhāṇaka, not a part of the verse.

³ BJT: *cittam tappati*? Thai: *vittam tappati*? Perhaps in both versions *tappati* is meant as m.c. for *tappati* to avoid the rare *tavipulā*, otherwise it doesn’t make good sense.

⁴ Text: *appasippassa*.

⁵ ChS: *cāpi*.

⁶ Text: *vā pi*; ChS, Thai: *cāpi*.

⁷ BJT: *nāvadāyissam*.

U-U-U|U---||U---|U-U-

‘Bahūsu vata santīsu anāpādāsu¹ itthisu,

U-U-|U---||U-U-|U-U-

Paradāraṃ aseviṣṣaṃ’,² iti pacchānutappati. [38]

U-U-U|U---||-U-U-|U-U-

‘Bahumhi vata santamhi, annapāne upaṭṭhite,

U-U-|U---||U-U-|U-U-

Na pubbe adadim³ dānaṃ,’ iti pacchānutappati. [39]

-U-U|U---||-U-U|U-U-

‘Mātaraṃ Pitarañ-cāpi, jiṇṇake gatayobbane,¹

U-U-|U---||U-U-|U-U-

Pahusanto na posissaṃ,’ iti pacchānutappati. [40]

--U-U|U---||-U-U|U-U-

‘Ācarⁱyam-anusatthāraṃ sabbakāmarasāharaṃ,

U-U-|U---||U-U-|U-U-

Pitaraṃ atimaññissaṃ,’ iti pacchānutappati. [41]

U-U-|U---||-U-U-|U-U-

‘Samaṇe brāhmaṇe cāpi sīlavante bahussute,

U-U-|U---||U-U-|U-U-

Na pubbe payⁱrupāsissaṃ,’ iti pacchānutappati. [42]

-U-U|U---||--U-U-|U-U-

‘Sādhu hoti tapo ciṇṇo, santo ca payⁱrupāsīto,

U-U-|U---||U-U-|U-U-

Na ca pubbe tapo ciṇṇo,’ iti pacchānutappati. [43]

¹ BJT: *anapādāsu*? Thai: *anāpadāsu*? in both cases maybe printers’ errors.

² Thai: *āseviṣṣaṃ*? I don’t understand the form here.

³ Thai: *adadam*; alternative spelling.

- ॐ - - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -

Yo ca etāni ṭhānāni, yoniso paṭipajjati,

ॐ - ॐ ॐ | ॐ - - - || ॐ - - - - | ॐ - ॐ -

Karam purisakiccāni, sa pacchā nānutappati. [44]

¹ Text, ChS: *jiṇṇakam gatayobbanam*; singular forms, which is also acceptable.

3: Dhammavaggo

Sn 1.10 Ālavakasuttam

— ◡ — ◡ | ◡ — — — || — — ◡ ◡ | ◡ — ◡ —

Yassete¹ caturo dhammā saddhassa gharam-esino:

— — — — | ◡ ◡ — — — || ◡ — — — ◡ | ◡ — ◡ — savipulā

Saccaṃ dhammo dhiti² cāgo, sa ve pecca na socati. [45]

Jā 537 Mahāsutasomajātakam

◡ ◡ — ◡ | ◡ ◡ — — — || — ◡ — ◡ | ◡ — ◡ — savipulā

Sakid-eva Sutasoma³ sabbhi hoti samāgamo,

— — — ◡ | ◡ — — — || — — ◡ ◡ | ◡ — ◡ —

Sā naṃ saṅgati pāleti, nāsabbhi bahusaṅgamo. [46]

— ◡ — ◡ | ◡ — — — || — ◡ — — | ◡ — ◡ —

Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,

◡ — — — | ◡ — — — || — — — ◡ | ◡ — ◡ —

Sataṃ Saddhammam-aññāya - seyyo hoti, na pāpiyo. [47]

— — ◡ — , | — ◡ ◡ | — ◡ — —

Jīranti ve Rājarathā sucittā,

◡ — ◡ — | — ◡ , ◡ | — ◡ — —

Atho sarīram-pi jaraṃ upeti,

◡ — ◡ — | — , ◡ ◡ | — ◡ — —

Satañ-ca Dhammo na jaraṃ upeti,

— — ◡ — , | — ◡ ◡ | — ◡ — —

Santo have sabbhi pavedayanti. [48]

¹ Text: *Yassa te*.

² Text, BJT: *dhiti*; to give the pathyā cadence.

³ Thai: *Mahārāja*; an unusually different reading.

--u-|u---||uu---|u-u-
Tasmā kareyya kalyāṇaṃ, nicayaṃ samparāyikaṃ,
--uu|u---||u---|u-u-
Puññāni paralokasmiṃ patiṭṭhā honti pāṇinaṃ. [52]

Jā 537 Mahāsutasomajātakaṃ

u-u-,|uu|u---
Dhanaṃ caje yo pana aṅgahetu,¹
--u-,|u-|u---
Aṅgaṃ caje jīvitaṃ rakkhamāno;
--u-,|u-|u---
Aṅgaṃ dhanam jīvitañ-cāpi sabbam,
u-u-,|uu|u---
Caje naro Dhammam-anussaranto. [53]

Jā 510 Ayogharajātakaṃ²

--u-,|uu|u---
Dhammo have rakkhati Dhammacāriṃ,
--u-|-,uu|u---
Dhammo suciṇṇo sukham-āvahāti,
--u-|-,|u-
Esānisaṃso Dhamme suciṇṇe,³
u-u-,|uu|u---
Na duggatiṃ gacchati Dhammacārī. [54]

¹ ChS, Thai: *Caje dhanam aṅgavarassa hetu?*

² This verse also appears in Mahādhammapāla-jātakaṃ (Jā 447), and as the first of Dhammikathera's verses in the Theragāthā, where the following verse occurs also.

³ There has been replacement of two light by one heavy syllable in the break.

Na hi Dhammo adhammo ca ubho samavipākino,
Adhammo Nirayaṃ neti, Dhammo pāpeti Suggatim̐. [55]

SN 1.1.48 Jetavanasuttam̐

Kammaṃ vijjā¹ ca dhammo ca, sīlaṃ jīvitam-uttamaṃ,
Etena maccā sujjhanti, na gottena dhanena vā. [56]

Jā 458 Udayajātakaṃ

Vācaṃ manañ-ca paṇidhāya sammā,
Kāyena pāpāni akubbamāno,
Bahunnapānaṃ² gharam-āvasanto,
Saddho mudū saṃvibhāgī vadaññū,
Saṅgāhako sakhilo saṅhavāco -
Etthaṭṭhito³ paralokaṃ na bhāye. [57]

¹ Text: *Kammavijjā*.

² Text, BJT: *Bavhanna*-; presumably in the same meaning.

³ Text, Thai: *Ettaṭṭhito*, against the expected gemination and the normal opening of the metre.

Jā 57 Vānarindajātakaṃ

---|U---||---U|U---
Yassete caturo dhammā, Vānarinda, yathā tava:
---|U---||---U|U--- savipulā
Saccam dhammo dhiti¹ cāgo, diṭṭham so ativattati. [58]

Jā 58 Tayodhammajātakaṃ

---|U---||---U|U---
Yassete ca² tayo dhammā, Vānarinda yathā tava:
---|U---||---U|U---
Dakkhiyam sūriyam paññā,³ diṭṭham so ativattati. [59]

Jā 92 Mahāsārajātakaṃ

---|U---||---U|U---
Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalam;
U---|U---||---|U---
Piyañ-ca⁴ annapānamhi, atthe jāte ca Paṇḍitam. [60]

¹ BJT: *dhiti*; which gives the pathyā cadence.

² Text and BJT both: *yassa ete*, despite the previous verse.

³ Text, BJT: *paññam*; the Comm. explains *dakkhiyam* by *dakkhabhāvo*, and *sūriyam* by *sūrabhāvo*; and says: *paññā ti paññāpadaṭṭhānāya upāyapaññāyetaṃ nāmaṃ*.

⁴ Text: *Piye ca*; plural form.

SN 1.1.33 Sādhusuttaṃ

--o-|-o,o|-o-o- Jagatī

Yo pāṇabhūtāni¹ aheṭṭhayaṃ caraṃ,

o-o-|--,oo|-o---

Parūpavādā na karoti² pāpaṃ,

--o-|-o,o|-o---

Bhīruṃ pasaṃsanti, na³ tattha sūraṃ,

o-o-|--,oo|-o---

Bhayā hi santo na karonti pāpaṃ. [61]

Dhp 193 Ānandattherapañhavatthu

-o-o|o-----||o-----|o-o-

Dullabho Purisājañño, na so sabbattha jāyati,

-o-----|o-----||-o-o|o-o-

Yattha so jāyate⁴ Dhīro, taṃ kulaṃ sukham-edhati. [62]

¹ Text, BJT: *pāṇabhūtesu*.

² Text, BJT, ChS: *karonti*; plural form, where a singular is needed.

³ Thai: *na hi*; we would then need to understand it as extended, with a pause and restart at the 5th syllable.

⁴ ChS: *jāyati*; in which case we have savipulā; Thai: *jāyati*.

4: Sukhavaggo

Dhp 331-3 Māravatthu

--o-|-o,|o-|o--
 Atthamhi jātamhi sukhā sahāyā,
 --o-|-o,|o-|o--
 Tuṭṭhī sukhā yā itarītarena,
 --o-|,|o-|o--
 Puññaṃ sukhaṃ jīvitasāṅkhamhi,
 --o-|-o,|o-|o--
 Sabbassa dukkhassa sukhaṃ pahāṇaṃ. [63]

o---|o---||o---|o--
 Sukhā matteyyatā loke, atho petteyyatā sukhā,
 o---|o---||o---|o--
 Sukhā sāmāññatā loke, atho brahmaññatā sukhā. [64]

o---o|o---||o---|o--
 Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā,
 o---|o---||---o|o--
 Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ¹ sukhaṃ. [65]

Dhp 194 Sambahulabhikkhuvatthu

o---|o---||o---|o--
 Sukho Buddhānaṃ²-uppādo, sukhā Saddhammadesanā,
 o---|o---||o---|o--
 Sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho. [66]

¹ Text: *pāpassākaraṇaṃ*; singular form in sandhi.

² Thai: *Buddhānaṃ*; in which case we have mavipulā.

Dhp 290 Attanopubbakammavatthu

---u|u---||---u|u---
Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,
u---|u---||---u|u---
Caje mattāsukhaṃ Dhīro, sampassaṃ vipulaṃ sukhaṃ. [67]

Dhp 204 Pasenadikosavavattu

---u|u---||---u|u---
Ārogyaparamā lābhā, santuṭṭhi¹ paramaṃ dhanam,
---u|u---||---u|u---
Vissāsā² paramā ñāti, Nibbānaṃ paramaṃ sukhaṃ. [68]

SN 1.1.73 Vittasuttaṃ³

---u-|-,uu|u---
Saddhīdha vittaṃ purisassa seṭṭhaṃ,
---u-|-,uu|u---
Dhammo suciṇṇo sukham-āvahāti,⁴
---u-,|uu|u---
Saccaṃ have sādutaraṃ rasānaṃ,
----|uu|u--- Vedic opening
Paññājīvim⁵ jīvitam-āhu seṭṭhaṃ [69]

¹ Thai: *santuṭṭhī*; I can't see the reason for the lengthening.

² ChS, Thai: *Vissāsa*-.

³ This verse also occurs in Ālavakasuttaṃ, Sn 1.10.

⁴ ChS: *sukham-āvahati*; the long vowel in the text is m.c. to perfect the cadence.

⁵ Thai: *Paññājīvī*.

Dhp 182 Erakapattanāgarājavatthu

---|u|u|u|---||-----|u|u|---
Kiccho manussapaṭilābho, kicchaṃ maccāna' jīvitam,
-----|u|u|u|---||-----|u|--- navipulā
Kicchaṃ Saddhammasavanaṃ,¹ kiccho Buddhānam-uppādo.² [70]

SN 1.1.51 Jarāsuttam

-----|u|---||-----|u|u|u|---
Sīlaṃ yāva jarā sādhu, saddhā sādhu paṭiṭṭhitā,
---|u|---|u|u|---||-----|u|u|--- bhavipulā
Paññā narānaṃ ratanaṃ, puññaṃ corehi dūharaṃ. [71]

Dhp 223 Uttarā-Upāsikāvatthu

-----|u|---||u|---|u|u|---
Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine,
u|u|---|,---||-----|u|u|u|--- mavipulā
Jine kadar¹yam dānena, saccenālikavādinam.³ [72]

Dhp 354 Sakkapañhavatthu

---|u|---|,---|---|u|--- irregular
Sabbadānaṃ⁴ Dhammadānaṃ jināti,
---|u|---|,---|u|---|u|---
Sabbam⁵ rasam⁵ Dhammaraso jināti,

¹ Thai: -ss-; giving bhavipulā.

² The cadence in the posterior line is faulty. Maybe we should read: -
uppādo, or perhaps understand it as a prior line in posterior position.

³ Text: *saccena alikavādinam*; the form in the text arises from sandhi.

⁴ We should read *sabbam dānam*, which would give the Vedic opening.

⁵ ChS: *Sabbarasam*; against the metre in the opening.

---,|---|---
 Sabbaṃ ratiṃ¹ Dhammaratiṃ² jināti,
 ---,|---|---
 Taṇhakkhayo sabbadukkaṃ jināti. [73]

Jā 537 Mahāsutasomajātakaṃ

---,|---|--- Vedic opening
 Na so Rājā yo ajeyyaṃ jināti,
 ---,|---|---
 Na so sakhā yo sakhāraṃ jināti,
 ---|---,|--- Vedic opening
 Na sā bharⁱyā yā patino vibheti,³
 ---,|---|--- Vedic opening
 Na te puttā ye na bharanti jiṇṇaṃ. [74]

---,|---|---
 Na sā sabhā yattha na santi santo,
 ---,|---|--- Vedic opening
 Na te santo⁴ ye na bhaṇanti⁵ Dhammaṃ;
 ---|---,|---
 Rāgañ-ca dosañ-ca pahāya moham,
 ---|---,|---
 Dhammaṃ bhaṇanto⁶ va bhavanti santo. [75]

¹ ChS: *Sabbaratiṃ*; against the metre in the opening.

² BJT, Thai: *Dhammaratī*.

³ ChS, Thai: *patino na vibheti*; (cf. the following line for the use of the double negative); the reading is against the metre.

⁴ BJT: *Santo na te*; probably a scribal correction to avoid the Vedic opening.

⁵ Text, BJT: *bhananti*; similarly below, showing the *n/ṇ* alternation in the texts.

⁶ ChS, Thai: *bhaṇantā*.

Dhp 251 Pañca-upāsakavatthu

— ◡ — ◡ | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —
Natthi rāgasamo aggi, natthi dosasamo gaho,
— ◡ — ◡ | ◡ — — — || — ◡ — — | ◡ — ◡ —
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī. [76]

SN 1.3.2 Purisasuttam

— — — — | ◡ — — — || ◡ ◡ — — — | ◡ — ◡ —
Lobho doso ca moho ca, purisaṃ pāpacetasam,
— ◡ — ◡ | ◡ — — — || ◡ ◡ — — — | ◡ — ◡ —
Himsanti attasambhūtā, tacasāraṃ va samphalaṃ.¹ [77]

Dhp 60 Aññatarapurisavatthu

— — — ◡ | ◡ — — — || — — — — | ◡ — ◡ —
Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
— — — — | — — — — || — — — — | ◡ — ◡ — mavipulā
Dīgho bālānaṃ² saṃsāro Saddhammaṃ avijānataṃ. [78]

Dhp 155 Mahādhanaseṭṭhiputtavatthu

◡ ◡ — — | — ◡ — — || ◡ — — — | ◡ — ◡ — ravipulā
Acaritvā brahmacarīyaṃ, aladdhā yobbane dhanam,
— ◡ — — | ◡ — — — || — ◡ — — | ◡ — ◡ —
Jiṇṇakoñcā ca³ jhāyanti khīṇamacche va pallale. [79]

¹ Thai: *sapphalam*.

² Thai: *bālāna*; to give pathyā, when mavipulā is common.

³ ChS, Thai: *va*.

5: Atthavaggo

Jā 342 Vānarajātakam

Yo ca uppatitaṃ atthaṃ na khippam-anubujjhati,¹

Amittavasam-anveti, pacchā ca² anutappati. [80]

Yo ca uppatitaṃ atthaṃ khippam-eva nibodhati,

Muccate³ sattusambādhā, na ca pacchānutappati. [81]

Jā 370 Palāsajātakam

Na tassa vuddhi⁴ kusalappasatthā,

Yo vaḍḍhamāno ghasate patiṭṭham;

Tassūparodhamṃ parisāṅkamāno,

Patārayī mūlavadhāya Dhīro. [82]

¹ Text: *khippam-eva na bujjhati*; same meaning.

² Text: *sa pacchā*.

³ BJT: *Muccete*.

⁴ ChS, Thai: *vuḍḍhi*; showing the *d/d* alternation found in the texts.

Jā 218 Kūṭavānijaṭakam

○-○-|-○○|-○-○- Jagatī
Saṭhassa sāṭheyam-idaṃ sucintitaṃ,
-○-○-|○○|-○-○-
Paccoḍḍitaṃ paṭikūṭassa kūṭam,
-○-○-○-○-○- irregular
Phālaṃ ce adeyyuṃ¹ mūsikā,
-○-○-|-○○-|-○-○- restarting at the 5th syllable
Kasmā kumāraṃ² kulalā no bhareyyuṃ?³ [83]

-○-○-○-|○-○-○- Opacchandasaka
Kūṭassa hi santi kūṭakūṭā,
○○○-○○○|○-○-○-
Bhavati cāpi⁴ nikatino⁵ nikatyā,
-○-○-○-○-○-○-○-
Dehi puttanaṭṭhaphālanatṭhassa⁶ phālaṃ,
-○-○-○-○-|○-○-○-
Mā te puttam-ahāsi⁷ phālanatṭho.⁸ [84]

¹ ChS, Thai: *Phālañ-ce khadeyyuṃ*.

² Text: *kumāre*; plural form, I suppose we could translate: *Why can't a hawk carry off boys*.

³ Text, BJT, Thai: *hareyyuṃ?*

⁴ Thai: *paro*.

⁵ Text: *nakatino*, a printer's error.

⁶ Text: *-naṭṭhaphālassa*.

⁷ Text: *putte ahāsi*, plural, but in the story only one child had been taken.

⁸ Text: *naṭṭhaphālo*.

Jā 189 Sīhacammajātakam

U-U-|-,---||-U-U|U-U- mavipulā
Ciram-pi kho taṃ khādeyya gadrabho haritaṃ yavaṃ,
-U-U-|U----||UU-|U-U-
Pāruto sīhacammena, ravamāno va dūsayaī. [85]

Jā 426 Dīpijātakam

-U-|U-|---||U-|U-U-U-
Neva duṭṭhe nayo atthi na dhammo na subhāsitaṃ,
-U-|U-|-,---||-U-U|U-U- mavipulā
Nikkamaṃ¹ duṭṭhe yuñjetha, so ca sabbhi² na rañjati.³ [86]

Jā 223 Puṭabhatajātakam

U-U-|U-U|U-U-
Namo⁴ namantassa, bhaje bhajantaṃ,
-U-U-|U-U|U-U-
Kiccānukubbassa kareyya kiccaṃ,
-U-U-|U-U|U-U-
Nānatthakāmassa kareyya atthaṃ,
U-U-|U-U|U-U-
Asambhajantaṃ-pi na sambhajeyya. [87]

¹ Text: *Nikkhamaṃ*.

² ChS: *sabbhiṃ*.

³ BJT: *yujjetha ... rajjati*; alternative spellings.

⁴ ChS, Thai: *Name*.

U-U-|-,-,UU|-U--
Caje cajantaṃ vanathaṃ¹ na kay¹rā,
U-U-|-,-,U|-U--
Apetacittena na sambhajeyya.
U-U-|-,-,UU|-U--
Dvijo² dumaṃ khīṇaphalan-ti³ ṇatvā,
--U-|-,-,U|-U--
Aññaṃ samekkheyya⁴ mahā hi loko. [88]

Jā 539 Mahājanakajātakam⁵

U-U-|-,UUU-||-U-U|U-U- navipulā
Acintitam-pi bhavati, cintitam-pi vinassati,
U-U-|-,---||-U-U|U-U-
Na hi cintāmayā bhogā itthiyā purisassa vā. [89]

Jā 164 Gijjhajātakam

-U-|-,-|UUU-||UU-U|U-U- 9 syllables
“Kin-nu⁶ gijjho yojanasataṃ kuṇapāni avekkhati,
---|U-|-,-||---U|U-U-
Kasmā jālaṅ-ca pāsaṅ-ca āsajjā pi na bujjhasi?” [90]

U-U-|-,U-|-,-||---U|U-U-
“Yadā parābhavo hoti poso jīvitasaṅkhaye,
U-U-|-,U-|-,-||---U|U-U-
Atha jālaṅ-ca pāsaṅ-ca āsajjā pi na bujjhati.” [91]

¹ BJT: *vaṇathaṃ*; showing the *n/ṇ* alternation found in the texts.

² BJT, ChS, Thai: *Dijo*; alternative form.

³ Thai: *phalaṃ va*.

⁴ Text: *samikkheyya*; I cannot find this form in the Dictionaries.

⁵ This verse also occurs in Jā 483, Sarabhamigajātakam.

⁶ ChS, Thai: *Yam nu*.

Jā 100 Asātarūpajātakam¹

Asātaṃ sātarūpena, piyarūpena appiyaṃ,
Dukkhaṃ sukhaṃ rūpena, pamattam-ativattati. [92]

Jā 126 Asilakkhaṇajātakam

Tad²-ev' ekassa kalyāṇaṃ, tad-ev' ekassa pāpakaṃ,
Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ cāpi³ na pāpakaṃ. [93]

Jā 97 Nāmasiddhijātakam

Jīvakaṅ-ca mataṃ disvā, Dhanapāliṅ-ca duggataṃ,
Panthakaṅ-ca vane mūḷhaṃ, Pāpako puna-r-āgato.⁴ [94]

¹ This verse also occurs at Udāna 2.8.

² Thai: *Tath'*; in the next line also.

³ ChS, Thai: *vāpi*.

⁴ Text: *puna-r-āgami*; same meaning.

Jā 207 Assakajātakaṃ

Navena sukhadukkkena porāṇaṃ apithīyati,¹
Tasmā Assakaraññā va kīṭo piyataro mamaṃ.² [95]

Sn 1.11 Vijayasuttam

bhāvīpulā
Dipādako³ yaṃ asuci duggandho parihīrati,⁴
Nānākuṇapaparipūro, vissavanto tato tato. [96]

Etādisena kāyena yo maññe unnametave?⁵
Param vā avajāneyya? Kim-aññatra adassanā. [97]

Dhp 129 Chabbaggiyabhikkhuvatthu

Sabbe tasanti daṇḍassa, sabbe bhāyanti Maccuno,
Attānaṃ upamaṃ katvā, na haneyya na ghātaye. [98]

¹ Text: *porāṇā ti pithīyati*; ChS: *apīdhīyati*; same meaning; Thai: *apīthīyati*; alternative spelling.

² Text: *mama*; different form, same meaning.

³ ChS: *Dvi-*; alternative spelling.

⁴ ChS: *pariharati*; the textual reading is passive, which seems to give slightly better sense.

⁵ ChS, Thai: *uṇṇam-*; showing the *n/ṇ* alternation found in the texts.

Dhp 131 Sambahulakumārakavatthu¹

U-U--|U---||---U|U-U-
Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,

--U-U|U---||-U-U|U-U-
Attano sukham-esāno, pecca so na labhate sukham. [99]

Jā 362 Sīlavīmaṃsajātakaṃ²

---|U---||-U-U|U-U-
Mogho jāti³ ca vaṇṇā ca,⁴ sīlam-eva kiruttamaṃ,

--U-U|U---||U---|U-U-
Sīlena anupetassa, sutenattho na vijjati. [100]

Paṭhamam Satakam

¹ Dhp 131 = Udāna 2.3.

² Text: *-vimaṃsana-*; same meaning.

³ BJT: *jāti*; where a plural is appropriate.

⁴ ChS, Thai: *Moghā jāti ca vaṇṇo ca*.

6: Mittavaggo

Jā 533 Cūlahamsajātakam

---o|o---||---o|o---
 Evaṃ mittavataṃ atthā sabbe honti padakkhiṇā,
 ---o-|oo---||-o-o|o--- savipulā
 Haṃsā yathā Dhataratṭhā, ñātisaṅgham-upāgamuṃ. [101]

Jā 121 Kusanālijātakam

o-o-|-,oo|-o---
 Kare sarikkho, atha vā pi seṭṭho,
 o-o-|-,oo|-o---
 Nihīnako vā pi, kareyya mitto,¹
 o---,|oo-|-o--- Vedic opening
 Kareyyuṃ te² vyasane uttamatthaṃ,
 o-o-,|oo-|-o---
 Yathā ahaṃ Kusanāli³ rucāyaṃ. [102]

¹ BJT, ChS, Thai: *eko*; the point would seem to be lost with this reading.

² ChS, Thai: *Kareyyum-ete*; this doesn't improve the metre.

³ Text, ChS, Thai: *-nāli*; the long vowel is needed for the cadence.

Jā 157 Guṇajātakaṃ

Api ce pi¹ dubbalo mitto mittadhammesu tiṭṭhati,
So² ñātako ca bandhū³ ca, so mitto so ca me sakhā,
Dāḥini mātimaññittho,⁴ sigālo⁵ mama pāṇado! [103]

Jā 83 Kālakaññijātakaṃ

Mitto have sattapadena hoti,
Sahāyo pana dvādasakena hoti,
Māsaddhamāsenā⁷ ca ñāti hoti,
Tat-uttariṃ attasamo pi hoti. [104]

¹ Text omits: *pi*.

² Text *Yo*, but the sense requires *so*.

³ ChS, Thai: *bandhu*; giving the Anuṭṭhubha variation.

⁴ Thai: *mātimaññivho*; this looks like a perfect form, but the prohibitive is normally constructed with the aorist.

⁵ Text, ChS: *siṅgālo*; alternative spelling.

⁶ Metrically the opening is incorrect here; perhaps we could understand the 2nd vowel as short and allow for resolution; this sometimes happens in Mattacchandās verses, but I have not seen it in Tuṭṭhubha before.

⁷ Text, ChS, Thai: *-aḍḍha-*; showing the *dḍ* alternation found in the texts.

Jā 473 Mittāmittajātakaṃ

Na naṃ umhayate disvā, na ca naṃ paṭinandati,
Cakkhūni cassa¹ na dadāti, paṭilomañ-ca vattati. [105]

Amitte tassa bhajati, mitte tassa na sevati,
Vaṇṇakāme nivāreti, akkosante pasamsati. [106]

Guyhañ-ca tassa nakkhāti, tassa guyhaṃ na gūhati,
Kammaṃ tassa na vaṇṇeti, paññaṃ nappasamsati. [107]

Abhave nandati tassa, bhave tassa na nandati,
Accheraṃ² bhojanaṃ laddhā tassa nuppajjate sati,³
Tato naṃ nānukampati, aho!⁴ so pi labheyya' ito.⁵ [108]

¹ Thai: *Cakkhūni* 'ssa; same meaning.

² BJT, Thai: *Accharⁱyaṃ*; also below, in which case we would have to see an epenthetic vowel.

³ Text splits this line off from the next, but they belong together so I have redivided the lines.

⁴ Thai: *ahā*; *he says [he will gain from having no compassion for you]*.

⁵ Text: *labheyya* 'to; also below, alternative sandhi; Comm: *Labheyyanto ti labheyya ito*.

-----|-----||-----|-----
 Iccete soḷasākārā amittasmim̐ patiṭṭhitā,
 -----|-----||-----|----- mavipulā
 Ye hi amittam̐ jāneyya disvā sutvā ca Paṇḍito. [109]

-----|-----||-----|----- navipulā
 Pavuttham̐ cassa¹ sarati, āgataṃ abhinandati,
 -----|-----||-----|-----
 Tato kelāyito² hoti vācāya paṭinandati. [110]

-----|-----||-----|----- navipulā
 Mitte tasseva bhajati, amitte tassa na sevati,³
 -----|-----||-----|-----
 Akkosante nivāreti, vaṇṇakāme pasamsati. [111]

-----|-----||-----|-----
 Guyhañ-ca tassa akkhāti, tassa guyhañ-ca gūhati,
 -----|-----||-----|-----
 Kammañ-ca tassa vaṇṇeti, pañnam̐ tassa⁴ pasamsati. [112]

-----|-----||-----|----- savipulā
 Bhave ca nandati tassa, abhave tassa na nandati,
 -----|-----||-----|-----
 Accheraṃ⁵ bhojanam̐ laddhā tassa uppajjate sati.

¹ ChS: *tassa*.

² Thai: *kelāyiko*.

³ The posterior line has 9 syllables, being the reverse of the line 106b above.

⁴ Thai: *pañnam-assa*?

⁵ Text: *accheriyam*, but *accheraṃ* above.

U---U|U---U--||U---U|U---U--- Anuṭṭhubha

Tato naṃ anukampati, aho! so pi labhey' ito.¹ [113]

-----|U-----||-----|U---U---

Iccete soḷasākārā mittasmiṃ suppatiṭṭhitā,

---U---|U-----||-----|U---U---

Ye hi mittaṅ-ca jāneyya, disvā sutvā ca Paṇḍito. [114]

DN 31 Sigālasuttam

---U---|U-----||---U---|U---U---

Aññadattuharo mitto, yo ca mitto vacīparo,²

---U---|U-----||U---U---|U---U---

Anuppiyaṅ-ca yo āha,³ apāyesu ca yo sakhā: [115]

---U---|---,-----||UU---|U---U--- mavipulā

Ete amitte cattāro, iti viññāya Paṇḍito,

---U---|U-----||---UU|U---U---

Ārakā parivajjeyya, maggaṃ paṭibhayaṃ yathā. [116]

UU---|U-----||---U---|U---U---

Upakāro ca yo mitto, yo ca mitto sukhe dukhe,⁴

-----|U-----||---U---|U---U---

Atthakkhāyī ca yo mitto, yo ca mittānukampako: [117]

---U---|---,-----||UU---|U---U--- mavipulā

Ete pi mitte cattāro, iti viññāya Paṇḍito,

-----|U-----||-----|U---U---

Sakkaccaṃ pay¹rupāseyya, Mātā puttaṃ va orasaṃ. [118]

¹ Thai: *pahāsoṇi labhey' ito*? Is this to be parsed *p' ahā so pi*? In which case we have *api* twice in one line.

² Thai: *vacīparamo*; different form, same meaning.

³ Thai: *āhu*; plural form, which also gives good meaning.

⁴ ChS: *sukhe dukhe ca yo sakhā*; Thai: *ca yo sukhadukkho ca yo sakhā*; with more or less the same meaning.

AN 7.36 Paṭhamamittasuttaṃ

---|---||---|--- ravipulā
Duddadaṃ dadāti¹ mittam,² dukkaram vāpi³ kubbati,
---|---||---|---
Atho pissa duruttāni, khamati dukkhamāni pi.⁴ [119]

---|---||---|---
Guyhañ-ca tassa⁵ akkhāti, guyhassa parigūhati,
---|---||---|--- navipulā
Āpadāsu na jahati,⁶ khīṇena nātimaññati. [120]

---|---||---|---
Yasmim⁷ etāni ṭhānāni samvijjantīdha puggale:
---|---||---|---
So mitto mittakāmehi, bhajitabbo tathāvidho. [121]

¹ Thai: *dadati*?

² ChS: *mitto*; masculine, the word occurs with both masc. and neut. forms;
BJT: *vittam*; Thai: *cittam*?

³ ChS, Thai: *dukkarañ-cāpi*.

⁴ Text: *dukkhayāni pi*? ChS: *ca*.

⁵ BJT: *cassa*; but the 2nd person pronoun makes more sense here; Thai:
guyham-assa ca.

⁶ ChS, Thai: *jahāti*; same word, both forms occur.

⁷ ChS: *Yamhi*; another form of the locative.

7: Dubbhavaggo

Jā 493 Mahāvāṇijātakam¹

- 0 - - | 0 - - - || 0 - - 0 | 0 - 0 -
 Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā,
 0 - 0 - | - - - - || - 0 - - | 0 - 0 - mavipulā
 Na tassa sākham bhañjeyya mittadubbho hi pāpako. [125]

Jā 516 Mahākapijātakam

- - 0 - | - 0 0 - || - - - - | 0 - 0 - bhavipulā
 Kuṭṭhī kilāsī bhavati yo mittānaṃ idhaddubhi,²
 - - 0 - | -, - - - || 0 0 - - 0 | 0 - 0 - mavipulā
 Kāyassa bhedaṃ mittaddu³ Nirayaṃ so upapajjati.⁴ [126]

Jā 538 Mūgapakkhajātakam

0 - 0 - | - 0 0 - || - 0 - - | 0 - 0 - bhavipulā
 Pahūtabhakkho bhavati, vippavuttho sakā⁵ gharā,
 0 - - 0 | 0 - - - || - - - - | 0 - 0 -
 Bahū naṃ upajīvanti, yo mittānaṃ na dūbhati.⁶ [127]

¹ This verse also occurs at Jā 528, Mahābodhiijātakam.

² ChS, Thai: *mittānidha dubbhati*.

³ Thai: *mittadubbhī*; against the metre.

⁴ ChS: *sopapajjati*; probably not understanding the resolution; the reading is aiming to correct the metre.

⁵ ChS, Thai: *vippavutṭho sakam*.

⁶ ChS, Thai: *dubbhati*; throughout, alternative spelling.

--u|u-----||uu---|u-u-

Yaṃ yaṃ janapadaṃ yāti, nigame Rājadhāniyo,

--u|u-----||-----|u-u-

Sabbattha pūjito hoti, yo mittānaṃ na dūbhati. [128]

-u---|uu---||-u---|u-u- savipulā

Nāssa corā pasahanti,¹ nātimaññeti khattiyo,²

--u|u-----||-----|u-u- bhavipulā

Sabbe amitte tarati, yo mittānaṃ na dūbhati. [129]

----u|u-----||uuuuuuuu-

Akkuddho sagharaṃ eti, sabhāya³ paṭinandito,

----|u-----||-----|u-u-

Ñāṭinaṃ uttamo hoti, yo mittānaṃ na dūbhati. [130]

----|u-----||uuuuuuuu-

Sakkatvā sakkato hoti, garu hoti sagāravo,

-u-u|u-----||-----|u-u-

Vaṇṇakittibhato hoti, yo mittānaṃ na dūbhati. [131]

-u-u|u-----||-u-u|u-u-u-

Pūjako labhate pūjaṃ, vandako paṭivandanaṃ,

u-----|u-----||-----|u-u-

Yaso kittiñ-ca pappoti, yo mittānaṃ na dūbhati. [132]

-uu-|u-u-||-u-u|u-u-u- bhavipulā

Aggi yathā pajjalati, devatā va virocati,

uu-uu|u-----||-----|u-u-

Siriya ajahito hoti, yo mittānaṃ na dūbhati. [133]

¹ ChS, Thai: *pāsahanti*; to avoid savipulā and give the pathyā cadence.

² ChS, Thai: *nātimaññanti khattiyā*; plural forms.

³ ChS, Thai: *sabhāyam*; alternative form of the locative.

---|---||---|---

Gāvo tassa pajāyanti, khetto vuttaṃ virūhati,

---|---||---|---

Puttānaṃ¹ phalam-asnāti, yo mittānaṃ na dūbhati. [134]

---|---||---|---

Darito pabbatāto vā, rukkhato patito naro,

---|---||---|--- bhavipulā

Cuto patiṭṭhaṃ labhati, yo mittānaṃ na dūbhati. [135]

---|---||---|---

Virūḷhamūlasantānaṃ, nigrodham-iva māluto,

---|---||---|--- savipulā

Amittā nappasahanti² yo mittānaṃ na dūbhati. [136]

Jā 302 Mahā-assārohajātakaṃ³

---|---||---|---

Adeyyesu dadaṃ dānaṃ, deyyesu nappavecchati,

---|---||---|---

Āpāsu vyasanaṃ patto sahāyaṃ nādhigacchati. [137]

---|---||---|---

Nādeyyesu dadaṃ⁴ dānaṃ, deyyesu yo pavecchati,

---|---||---|---

Āpāsu vyasanaṃ patto sahāyam-adhigacchati. [138]

¹ ChS, Thai: *Vuttānaṃ*.

² ChS, Thai: *nappasāhanti*; to avoid savipulā and give the pathyā cadence.

³ See also below 175, 176, which complete the verses found in this Jātaka.

⁴ Thai: *Adeyyesu adadaṃ*; meaning is the same, but the metre is difficult: with resolution we get mavipulā, but with the break in the wrong place.

Jā 528 Mahābodhijātakaṃ

---|---||---|---|---|
Accābhikkhaṇasaṃsaggā asamosaraṇena ca,
---|---,---||---|---|---| mavipulā
Etena mittā jīranti - akāle yācanāya ca. [139]

---|---||---|---|---|
Tasmā nābhikkhaṇaṃ gacche, na ca gacche cirāciraṃ,
---|---,---||---|---|---| mavipulā
Kālena yācaṃ yāceyya, evaṃ mittā na jīyare,
---|---||---|---|---|
Aticiraṃ nivāseṇa piyo bhavati appiyo. [140]

8: Vacanavaggo

Jā 361 Vaṇṇārohajātakaṃ

- ॐ - - | ॐ - - - || - ॐ - ॐ | ॐ - ॐ - savipulā
 Yo paresaṃ vacanāni saddahetha¹ yathātathaṃ,
 - - - - | ॐ - - - - || - - ॐ ॐ | ॐ - ॐ -
 Khippaṃ bhijjetha mittasmim, veraṇ-ca pasave bahum. [141]

ॐ - - - | -, ॐ - | - ॐ - - Vedic opening
 Na so mitto yo sadā appamatto,
 - - - - | -, ॐ - | - ॐ - - Vedic opening
 Bhedāsaṅkī randham-evānupassī,
 - - ॐ - | ॐ, ॐ ॐ | - ॐ - -
 Yasmiṇ-ca seti urasīva putto,
 ॐ - - - | -, ॐ - | - ॐ - - Vedic opening
 Sa ve mitto so² abhejjo parehi. [142]

Jā 312 Kassapamandiyājātakaṃ

ॐ - ॐ - | -, ॐ ॐ - ॐ || - - - - | ॐ - ॐ - mavipulā
 Sace pi santo vivadanti, khippaṃ sandhīyare³ puna,
 - - - - | ॐ - - - - || ॐ - ॐ ॐ | ॐ - ॐ -
 Bālā pattā va bhijjanti, na te samatham-ajjhagū, [143]

¹ ChS: *saddaheyya*; different form of the optative.

² ChS, Thai: *yo*.

³ Thai: *sandhiyare*; alternative spelling? We might have expected: *sandhiyyare*.

-----|-----||-----|-----

Ete bhiyyo samāyanti sandhi tesam na jīrati.

-----|-----||-----|----- mavipulā

Yo cādhipannam jānāti, yo ca jānāti desanam, [144]

-----|-----||-----|----- navipulā

Eso hi uttaritaro bhāravaho dhurandharo,¹

-----|-----||-----|-----

Yo paresādhipannānam sayam sandhātum-ar^ahati. [145]

Jā 131 Asampadānajātakam

-----|-----||-----|-----

Asampadānenitarītarassa,

-----|-----||-----|-----

Bālassa mittāni kalībhavanti,

-----|-----||-----|-----

Tasmā harāmi bhusam² aḍḍhamānam,

-----|-----||-----|-----

Mā me mitti³ jīyittha⁴ sassatāya.⁵ [146]

Dhp 78 Channattheravatthu

-----|-----||-----|-----

Na bhaje pāpake mitte, na bhaje purisādhame,

-----|-----||-----|----- mavipulā

Bhajetha mitte kalyāṇe, bhajetha purisuttame. [147]

¹ Text: *dhuraddharo*; in which case the gemination would be m.c.

² Text, BJT: *bhūsam*; but it appears the word has a short vowel.

³ We should probably read *mittī*, m.c. and accept the Vedic opening.

⁴ Thai: *bhijjittha*.

⁵ BJT, ChS, Thai: *sassatāyam*; that would appear to be a wrong form for the feminine though.

Jā 528 Mahābodhiḥjātakaṃ

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Vītasaddhaṃ na seveyya, udapānaṃ va nodakaṃ,
~ ~ ~ ~ ~ || ~ ~ ~ ~ ~ navipulā
Sace pi nam anukhaṇe, vārikaddamagandhikaṃ. [148]

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Pasannam-eva seveyya, appasannaṃ vivajjaye,
~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Pasannaṃ pay¹rupāseyya, rahadaṃ vodakatthiko.¹ [149]

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~ bhavipulā
Bhaje bhajantaṃ purisaṃ, abhajantaṃ na bhajjaye,²
~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Asappurisadhammo so yo bhajantaṃ na bhajjati. [150]

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~ navipulā
Yo bhajantaṃ na bhajati, sevamānaṃ na sevati,
~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Sa ve manussapāpiṭṭho, migo sākhasito yathā. [151]

Jā 476 Javanahamsajātakaṃ

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Suvijānaṃ sigālānaṃ³ sakuntānañ-ca⁴ vassitaṃ,
~ ~ ~ ~ ~ || ~ ~ ~ ~ ~
Manussavassitaṃ Rāja dubbijānataraṃ tato. [152]

¹ Text, ChS, Thai: *vudakatthiko*; alternative sandhi [= *va* + *udaka*-].

² The reduplication of the *-jj-* in this word and in line d is m.c., both being from the verb *bhajati*.

³ Text: *sigālānaṃ*, printer's error; ChS: *siṅgālānaṃ*; alternative spelling.

⁴ ChS, Thai: *sakuṇānañ-ca*; different word, but same meaning.

ॐ--|ॐ--||--ॐ--|ॐ-- savipulā
Api ce maññati¹ poso: Ñāti mitto sakhā ti vā,
--ॐ--|ॐ--||--ॐ--|ॐ--
Yo pubbe sumano hutvā, pacchā sampajjate diso. [153]

--ॐ--|ॐ--||ॐ--|ॐ-- navipulā
Yasmiṃ mano nivasati avidūre sahāpi so,
--ॐ--|ॐ--||--ॐ--|ॐ--
Santike pi hi so dūre yasmiṃ² vivasate³ mano. [154]

--ॐ--|ॐ,ॐ--
Anto pi so⁴ hoti pasannacitto,
--ॐ--|ॐ,ॐ--
Pāraṃ samuddassa pasannacitto;
--ॐ--|ॐ,ॐ--
Anto pi so⁵ hoti paduṭṭhacitto,
--ॐ--|ॐ,ॐ--
Pāraṃ samuddassa paduṭṭhacitto. [155]

Jā 349 Sandhibhedajātakaṃ

--ॐ--|ॐ--||--ॐ--|ॐ--
Neva itthīsu sāmaññaṃ nāpi⁶ bhakkhesu, Sārathī,⁷
ॐ--|ॐ--||--ॐ--|ॐ--
Athassa sandhibhedassa passa yāva sucintitaṃ. [156]

¹ ChS, Thai: *maññati*; giving pathyā cadence, but savipulā is acceptable in the early texts.

² Text, BJT, Thai: *yasmā*, which doesn't give the needed locative meaning.

³ ChS: *nāvisate*?

⁴ Thai: *ce*; but compare below.

⁵ BJT: *yo*.

⁶ BJT: *na pi*.

⁷ ChS, Thai: *Sārathi*; also below, alternative spelling.

Asi tikkho va maṃsamhi, pesuññaṃ parivattati,
Yatthūsabhañ-ca sīhañ-ca bhakkhayanti migādhamā. [157]

Imaṃ so sayanaṃ seti, sa-y-imaṃ¹ passasi, Sārathī,
Yo vācaṃ sandhibhedassa piṣuṇassa² nibodhati. [158]

Te janā sukham-edhanti, narā Saggagatā-r-iva,
Ye³ vācaṃ sandhibhedassa nāvabodhanti,⁴ Sārathī. [159]

¹ BJT, ChS: *ya-y-imaṃ*; Thai: *yam-imaṃ*.

² BJT: *pisunassa*; showing the *n/ṇ* alternation in the texts.

³ BJT: *Yo*; where a plural is needed for agreement with the verb.

⁴ Text, BJT: *nāvabodhenti*; causative form, which seems out of place here.

9: Kataññutāvaggo

Jā 429 Mahāsukajātakam

◡-◡-|◡,◡|◡-◡-◡-
 “Dumo yadā hoti phalūpapanno

◡-◡-|◡◡◡|◡-◡-◡-
 Bhuñjanti naṃ vihaḡā¹ sampatantā.

◡-◡-|◡,◡|◡-◡-◡- Jagatī
 Khīṇan-ti ñatvāna dumaṃ phalaccaye,

◡-◡-|◡,◡|◡-◡-◡- Jagatī
 Disodisaṃ yanti tato vihaṅgamā. [160]

◡◡◡-◡-|◡-◡◡|◡-◡-◡- Jagatī (throughout)
 Cara cārikaṃ Lohitatuṅḡa mā mari,²

◡-◡◡,|◡-◡◡|◡-◡-◡-
 Kim tvaṃ suva³ sukkhadumamhi jhāyasi?

◡-◡-|◡,◡|◡-◡-◡-
 Tad-iṅgha maṃ⁴ brūhi, Vasantasannibha,

◡-◡◡,|◡-◡◡|◡-◡-◡-
 Kasmā suva sukkhadumaṃ na riṅcasi?” [161]

◡-◡-|◡,◡|◡-◡-◡-
 “Ye ve sakhīnaṃ sakhāro bhavanti,

◡-◡-|◡-◡◡|◡-◡-◡-
 Pāṇaccaye⁵ dukkhasukhesu⁶ Haṃsa,

¹ Thai: *vihaṅgamā*; same meaning, but against the metre.

² BJT: *mā cari*?

³ Both here and below we need to read *suvā* to correct the opening.

⁴ Thai omits: *maṃ*; against the metre.

⁵ Thai: *Pāṇāccaye*; against the two-morae rule.

⁶ Text: *sukhadukkesu*; same meaning.

---|---|---|---|---
Khīṇaṃ akhīṇa-ti na taṃ jahanti,
---|---|---|---|---
Santo sataṃ Dhammam-anussarantā. [162]

---|---|---|---|---
Sohaṃ sataṃ aññatarosmi Haṃsa,
---|---|---|---|---
Ñātī ca me hoti sakhā ca rukkho.
---|---|---|---|---
Taṃ nussahe¹ jīvikattho pahātuṃ,
---|---|---|---|---
Khīṇa-ti ñatvāna, na hesa² Dhammo.” [163]

Jā 430 Cullasukajātakaṃ³

---|---|---|---|---||---|---|---|---|--- ravipulā
“Santi rukkḥā haritapattā, dumā nekaphalā bahū,
---|---|---|---|---||---|---|---|---|--- mavipulā
Kasmā nu sukkhe koḷāpe suvassa⁴ nirato mano?” [164]

---|---|---|---|---||---|---|---|---|---
“Phalassa upabhuñjimbhā nekavassagaṇe bahū,
---|---|---|---|---||---|---|---|---|---
Aphalam-pi viditvāna sāva metti⁵ yathā pure.” [165]

¹ Text: *nussehe*; but correct reading = *na + ussahe*.

² Thai: *esa*.

³ Text: *Mūla*-.

⁴ BJT: *sukassa*; same meaning.

⁵ Thai: *mitti*; same meaning.

--o-|-,-,---||---oo|o-o- mavipulā
“Sukkhañ-ca rukkhaṃ koḷāpaṃ,¹ opattam-aphalaṃ dumaṃ,
--oo|o---||---|o-o-
Ohāya sakuṇā yanti, kiṃ dosaṃ passase² dija?” [166]

-o---|o---||oo-o|o-o- ravipulā
“Ye phalattḥā sambhajanti, aphalo ti jahanti naṃ,
--o-|-,-,---||---o-|o-o- mavipulā
Attatthapaññā dummedhā, te honti pakkhapātino.” [167]

Jā 44 Makasajātakaṃ

--o-|-,-,oo|o---
Seyyo amitto matiyā upeto
--o-|-,-,oo|o---
Na tveva mitto mativippahīno,
oo---o-|-o,|o---
Makasaṃ vadhissan-ti hi eḷamūgo³
--o-|-o-|-o---
Putto pitū⁴ abbhidā uttamaṅgaṃ. [168]

Jā 522 Sarabhaṅgajātakaṃ

--o-|-,-,oo|o---
Yo ve kataññū katavedi Dhīro,
--o-|-,-,oo-|-o---
Kalyāṇamitto daḷhabhattī⁵ ca hoti,⁶

¹ Thai: *rukkhakoḷāpaṃ*; compound form of the words.

² Thai: *maññase*.

³ Thai: *elamūgo*.

⁴ ChS: *pitū*; the long vowel is m.c. to complete the opening.

⁵ ChS, Thai: *bhatti*; against the cadence.

⁶ Pausing and restarting the break at the 5th.

Jā 150 Sañjīvajātakaṃ

Asantaṃ yo pagaṇhāti,¹ asantañ-cūpasevati,²
bhavipulā
Tam-eva ghāsaṃ kurute, vyaggho Sañjīvako yathā. [174]

Jā 302 Mahā-assārohajātakaṃ³

Jagatī
Saṃyogasambhogavisesadassanaṃ
Jagatī
Anarīyadhammesu saṭhesu nassati,
Katañ-ca Arīyesu ca añjasesu,⁴
Jagatī
Mahapphalaṃ⁵ hoti aṇum-pi tādisu. [175]

Yo pubbe katakalyāṇo, akā loke sudukkaraṃ,
Pacchā kayīrā na vā kayīrā, accantaṃ pūjanāraho. [176]

¹ Text, ChS, Thai: *pagaṇhāti*; which would give mavipulā, but with the word-break at the wrong position.

² Text: *asantam-upasevati*.

³ See above 137, 138, for the first two of the verses in this Jātaka.

⁴ BJT: *añjasesu ca*; which is unnecessary in a line which already has two cupolas; ChS: *ajjavesu*.

⁵ Text: *Mahapphalo*; but *phala* is normally neuter.

Jā 445 Nigrodhajātakaṃ¹

Yathā pi² bījam-aggimhi³ ḍayhati na virūhati,
Evaṃ kataṃ asappurise nassati⁴ na virūhati. [177]

Kataññumhi ca posamhi, sīlavante arīyavuttine,
Sukhette viya bījāni, kataṃ tamhi na nassati. [178]

Jā 90 Akataññujātakaṃ

Yo pubbe katakalyāṇo katattho nāvabujjhati,
Pacchā kicce samuppanne kattāraṃ nādhigacchati. [179]

Jā 409 Daḷhadhammajātakaṃ⁶

Yo pubbe katakalyāṇo katattho nāvabujjhati,
Athhā tassa palujjanti, ye honti abhipatthitā. [180]

¹ These verses are quoted in the commentary to the previous Jātaka.

² Text omits, but it is needed for the metre.

³ BJT: *bījam aggismim*; Thai: *vījam aggismim*; same meaning, but the variation is then mavipulā.

⁴ BJT, Thai: *nassati*; better form, but the metre normally avoids light syllables in 2nd and 3rd positions.

⁵ There are 9 syllables in the posterior line.

⁶ Text: *Dalha-*; showing the *l/ḷ* alternation found in the texts.

---|---||---|---

Yo pubbe katakalyāṇo katattho-m-anubujjhati,¹

---|---||---|--- Anuṭṭhubha

Atthā tassa pavaḍḍhanti,² ye honti abhipatthitā. [181]

AN 3.26 Sevittabbasuttam

-----|---|--- Opacchandasaka

Nihiyati³ puriso nihīnasevī,

-----|---|---

Na ca hāyetha kadāci tulyasevī,

-----|---|---

Setṭham-upanamaṃ udeti khippaṃ,

-----|---|---

Tasmā attanō⁴ uttariṃ bhajetha. [182]

Jā 308 Javasakuṇajātakaṃ

---|---||---|---

Akataññum-akattāraṃ, katass' appaṭikāraṃ,⁵

---|---||---|---

Yasmiṃ kataññutā natthi, niratthā tassa sevanā. [183]

¹ Text: *katattham-anubujjhati*. In the text there is an unusual sandhi consonant, which doesn't normally occur after long vowels; I would prefer to leave it out, and read: *katattho anubujjhati*.

² Text: *pavaḍḍhati*; singular where plural is required.

³ Text, BJT, ChS, Thai all read: *nihīyati*, which is the correct form, but against the metre, which requires a light syllable here.

⁴ Text: *tasmāttano*, breaking the 2 morae rule and spoiling the metre.

⁵ BJT, ChS, Thai: *katassa appaṭikāraṃ*; against the metre.

- ॐ - ॐ | ॐ - - - - || - ॐ - - - | ॐ - ॐ -

Yassa¹ sammukhaciñṇena mittadhammo na labbhati,

ॐ ॐ - ॐ | ॐ - - - - || ॐ ॐ - - - - | ॐ - ॐ -

Anusūyam²-anakkosaṃ, saṇikaṃ tamhā apakkame. [184]

¹ Thai: *Yattha*; I would have expected a variant with an ablative *tasmā* which is what is required by the sense.

² Thai: *Anussūyam*; although the gemination might have been expected (being equivalent to *anuśr-*), the form is not listed by any of the Dictionaries, which give *anusūyati* as the verbal form.

10: Paṭhamasevanavaggo

Jā 435 Haliddirāgajātakam

---|---||---|---
 Yo te vissasate,¹ Tāta, vissāsañ-ca khomeyya te,
 ---|---||---|---
 Sussūsī ca titikkhī ca, taṃ bhajehi ito gato. [185]

--|---||---|---
 Yassa kāyena vācāya, manasā natthi dukkatam,²
 ---|---||---|---
 Urasīva patitṭhāya, taṃ bhajehi ito gato. [186]

--|---||---|--- navipulā
 Yo ca Dhammena carati, caranto pi na maññati,
 ---|---||---|--- mavipulā
 Visuddhakāriṃ sappaññaṃ, taṃ bhajehi ito gato. [187]

---|---||---|---
 Haliddirāgam³ kopicittam, purisam rāgavirāginam,
 ---|---||---|---
 Tādisam Tāta mā sevi, nimmanussam-pi ce siyā. [188]

--|---||---|--- navipulā
 Āsīvisam va kupitam,⁴ mīlhalittam⁵ mahāpatham,
 ---|---||---|---
 Ārakā parivajjehi, yānīva visamam patham. [189]

¹ Text: *vissasaye*; Thai: *Yo taṃ vissāsaye*.

² Text, ChS, Thai: *dukkatam*; showing the *t/ṭ* alternation found in the texts.

³ Text, BJT: *Haḷiddi-*; showing the *l/ḷ* alternation in the texts.

⁴ Thai: *kuppitam*; which would give the Anuṭṭhubha variation.

⁵ Text, BJT, Thai: *miḷha-*.

U---|U---||---U-U-
Anatthā, Tāta, vadḍhanti, bālaṃ accupasevato,¹

-U---|U---||---U-U-
Māssu bālena saṅgañchi,² amitteneva sabbadā. [190]

---|U---||U-U-U-U-
Taṃ tāhaṃ, Tāta, yācāmi, karassu vacanaṃ mama:

-U---|U---||---|U-U-
Māssu bālena saṅgañchi, dukkho bālehi saṅgamo. [191]

Jā 161 Indasamānagottajātakaṃ

U-U-|,U-U|U---
Na santhavaṃ kāpurisena kay¹rā,

---U-|U,U|U---
Ar¹yo anar¹yena³ pajānam-atthaṃ.

U-U-|U,U|U---
Cirānuvuttho⁴ pi karoti pāpaṃ,

U-U-|,U-U|U---
Gajo yathā Indasamānagottaṃ. [192]

---U-|,U-U|U---
Yaṃ tveva⁵ jaññā: Sadiso maman-ti,

---U-|U,U|U---
Sīlena paññāya sutena cāpi,

¹ Thai: *accūpasevato*; alternative sandhi.

² Text, ChS, Thai: *saṅgacchi*; alternative spelling, also below.

³ BJT: *hi ariyena*; *Ariyonariyena*; different sandhi, same meaning as text.

⁴ Thai: *-vuṭṭho*.

⁵ Thai: *Yad-eva*.

--u-|-,uu|-u--

Teneva mettīm kayirātha saddhīm,

u-u-|-,uu|-u-u- Jagatī

Sukhāvaho¹ Sappurisena saṅgamo. [193]

Jā 162 Santhavajātakam

u-u-|-,uu|-u-u- Jagatī

Na santhavasmā paramatthi pāpiyo

--u-|-,uu|-u--

Yo santhavo kāpurisena hoti.

--u-|-,uu|-u--

Santappito sappinā pāyasena²

--u-|-,uu|-u-u- Jagatī

Kicchākatam paṇṇakuṭim adaḍḍhahi.³ [194]

u-u-|-,uu|-u--

Na santhavasmā paramatthi seyyo

--u-|-,uu|-u--

Yo santhavo Sappurisena hoti,

--u-|-,uu|-u--

Sīhassā vyagghassa⁴ ca dīpino ca

--u-|-,uu|-u--

Sāmā mukham lehati⁵ santhavena. [195]

¹ Text: *Sukhā have*; ChS, Thai: *Sukho have*.

² Thai: *pāyāsena*; against the normal spelling and the metre.

³ ChS: *adayhi*; same meaning, but Tuṭṭhubba metre.

⁴ Counting *vy-* here as not making position, to give the normal opening.

⁵ Text, BJT: *lepati*; a causative form, which seems inappropriate here.

Jā 141 Godhajātakaṃ

Na pāpajanasaṃsevī accantaṃ¹ sukham-edhati,
Godhā kulaṃ kakaṇṭhā² va kalim pāpeti attānaṃ.³ [196]

Iti 76 Sukhapatthanāsuttaṃ

Akaronto pi ce pāpaṃ karontam-upasevati,
Saṅkiyo hoti pāpasmim, avaṇṇo cassa rūhati. [197]

SN 1.3.11 Sattajaṭilasuttaṃ

Na vaṇṇarūpena naro sujāno,
Na vissase ittaradassanena,
Susaññatānañ-hi viyañjanena
Asaññatā lokam-imaṃ caranti. [198]

Patirūpako mattikā kuṇḍalo⁴ va,
Lohaḍḍhamāso¹ va suvaṇṇachanno,

¹ BJT, ChS, Thai: *accanta-*; compound form.

² Text, BJT: *kakaṇṭho*.

³ We need to read *attanaṃ* (or perhaps *attano*) to give the normal cadence.

⁴ Thai: *mattikakuṇḍalo*; compounded formation.

U-U-|-,UU|-U--
Caranti eke² parivārachannā,

--U-|-,UU|-U--
Anto asuddhā, bahi sobhamānā. [199]

Jā 384 Dhammadhajātakaṃ

--UUUU|U-U-- Opacchandasaka
Vācāya sakhilō manoviduggo,

---UU-|U-U--
Channo kūpāsayo³ va kaṇhasappo,

--UU--UU|U-U--
Dhammadhajo gāmanigamesu sādhu,⁴

---UU-|U-U--
Dujjāno purisena bālisena.⁵ [200]

Dutiyaṃ Satakaṃ

¹ Thai: *Lohaddha*; showing the *d/ḍ* alternation found in the texts.

² ChS, Thai: *loke*.

³ = *kūpa* + *āsayo*.

⁴ Text, BJT add: *sammato*, against the metre.

⁵ Thai seems not to understand the metre and has rewritten this verse as Siloka, cf. 537 below, and see the Introduction.

SN 1.1.31 Sabbhisuttam

--u-u|u-----||-u---|u-u-
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
u-----|u-----||-----u|u-u-
Sataṃ Saddhammam-aññāya, seyyo hoti na pāpiyo. [208]

--u-u|u-----||-u---|u-u-
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
u-----|u-----||-----u|u-u-
Sataṃ Saddhammam-aññāya, paññā labbhati¹ - nāññato. [209]

--u-u|u-----||-u---|u-u-
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
u-----|u-----||-u---|u-u-
Sataṃ Saddhammam-aññāya, sokamajjhe na socati. [210]

--u-u|u-----||-u---|u-u-
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
u-----|u-----||-u---|u-u-
Sataṃ Saddhammam-aññāya, ñātimajjhe virocati. [211]

--u-u|u-----||-u---|u-u-
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
u-----|u-----||-----u|u-u-
Sataṃ Saddhammam-aññāya, sattā gacchanti Suggatim. [212]

--u-u|u-----||-u---|u-u-
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
u-----|u-----||-----u|u-u-
Sataṃ Saddhammam-aññāya, sattā tiṭṭhanti sātataṃ.² [213]

¹ Thai: *paññam labhati*.

² Long *-ā-* in *sātataṃ* is m.c. to fit the cadence.

- 0 - 0 | 0 - - - || - 0 - - | 0 - 0 -
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
0 - - - | 0 - - - || - 0 - - | 0 - 0 -
Sataṃ Saddhammam-aññāya, sabbadukkhā pamuccati. [214]

Jā 428 Kosambijātakam¹

0 - 0 - | 0, 0 0 | - 0 - -
Sace labhetha nipakaṃ sahāyaṃ
- - 0 - , | - 0 0 | - 0 - -
Saddhiṃ caraṃ Sādhuvihāridhīraṃ,
0 0 - 0 - | - 0, 0 | - 0 - -
Abhibhuyya sabbāni parissayāni,
0 - 0, - | - 0 0 | - 0 - -
Careyya tenattamano satīmā.² [215]

- - 0 - | 0, 0 0 | - 0 - -
No ce labhetha nipakaṃ sahāyaṃ
- - 0 - , | - 0 0 | - 0 - -
Saddhiṃ caraṃ Sādhuvihāridhīraṃ,
- - 0 - | -, 0 0 | - 0 - -
Rājā va raṭṭhaṃ vijitaṃ pahāya,
- - 0 - , | - - 0 - | - 0 - - irregular
Eko care mātaṅgaraññe va nāgo. [216]

- - 0 0 | 0 - - - || - 0 - - | 0 - 0 -
Ekassa caritaṃ seyyo, natthi bāle sahāyatā,
- - 0 - , | 0 0 | - 0 - -
Eko care na ca pāpāni kayⁱrā,
- - - - | - - 0 - | - 0 - - irregular
Apposukko mātaṅgaraññe va nāgo. [217]

¹ BJT: *Kosambha*-; these verses also occur at MN 128, Dhṃ 328-330, Sn 3, etc.

² Thai: *satīmā*; long *-ī-* is m.c. to fit the cadence.

Dhp 61 Mahākassapattherasaddhivihārikavatthu

Ṁ---|Ṁ---||---ṀṀ|Ṁ-Ṁ-

Carañ-ce nādhigaccheyya seyyaṃ sadisam-attano,

-Ṁ---|Ṁ---||-Ṁ---|Ṁ-Ṁ- mavipulā

Ekacarⁱyaṃ daḷhaṃ kayⁱrā: natthi bāle sahāyatā. [218]

12: Vissāsavaggo

Jā 68 Sāketajātakam

--○--|○○○--||---○|○--○-- navipulā
 Yasmiñ mano nivisati,¹ cittañ cāpi pasīdati,
 ○--○--|○---||---|○--○--
 Adiṭṭhapubbake pose, kāmañ tasmim-pi vissase. [219]

Jā 93 Vissāsabhojanajātakam

○--○--|○---||---○|○--○--
 Na vissase avissatthe, vissatthe pi na vissase,
 ---○|○---||---○○|○--○--
 Vissāsā bhayam-anveti sīham² va migamātukā. [220]

Jā 448 Kukkuṭajātakam

--○--|○---||--○--○○|○--○--
 Nāsmase katapāpamhi, nāsmase alikavādine,
 --○--|○---||○○--|○--○--
 Nāsmas' attatthapaññamhi,³ atisante pi nāsmase. [221]

○--○--|○○--||--○--○|○--○-- bhavipulā
 Bhavanti heke purisā gopipāsikajātikā,
 ○--○--|,---||---○○|○--○-- mavipulā
 Ghasanti maññe mittāni, vācāya na ca kammunā. [222]

¹ Thai: *nivīsati*; giving the Anuṭṭhubha variation.

² Text: *sīhā*; plural, where a singular is needed.

³ Text: *Nāsmase atthaṭṭhapaññamhi*, I can't make sense of this; ChS, Thai: *Nāsmase atthatthapaññamhi*; which gives 9 syllables.

---|---||---|--- ravipulā
Sukkhañjalī paggaḥitā,¹ vācāya paḷiguṇṭhitā,²
---|---,---||---|--- mavipulā
Manussapheggū nāsīde,³ yasmim̐ natthi kataññutā. [223]

---|---||---|---
Na hi aññaññacittānaṃ⁴ itthīnaṃ purisāna' vā
---|---,---||---|--- mavipulā
Nānā ca katvā⁵ saṃsaggam̐ tādīsam-pi ca nāsmase.⁶ [224]

---|---,---||---|--- mavipulā
Anar'yakammaṃ⁷ okkantaṃ,⁸ athetaṃ⁹ sabbaghātaṃ,
---|---||---|---
Nisitaṃ va paṭicchannaṃ, tādīsam-pi ca¹⁰ nāsmase. [225]

¹ Text, ChS, Thai: *Sukkhañjalipaggaḥitā*; same meaning, bhavipulā.

² Thai: *paḷiguṇṭhitā*; showing the *l/ḷ* alternation in the texts.

³ Thai: *nāsīde*; possibly a transcription error.

⁴ Thai: *aññañña-*; this could also be a transcription error, otherwise I cannot explain it.

⁵ ChS, Thai: *Nānāvīkatvā*.

⁶ Thai: *tādīsam-pi na vissase*. Similarly twice more below.

⁷ ChS: *kamma-*; giving the pathyā cadence.

⁸ Thai: *Anariyakammaukkantaṃ*; an extraordinary Sanskritisation I've never seen in a Pāli text before.

⁹ Thai: *athetaṃ*; it seems both forms exist.

¹⁰ Text omits, but it is needed to complete the metre.

— ◡ — — | ◡ — — — || — — — ◡ | ◡ — ◡ —
Mittarūpenidhekacce¹ sākhalena² acetasā,
◡ ◡ — ◡ | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —
Vividhehi upāyehi,³ tādisam-pi ca⁴ nāsmase. [226]

— ◡ — — | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —
Āmisam vā dhanam vā pi yattha passati tādiso,
◡ ◡ — ◡ | ◡ — — — || — ◡ — — | ◡ — ◡ —
Dubbhim⁵ karoti dummedho tañ-ca hantvāna, gacchati. [227]

Jā 521 Tesakuṇajātakam

— ◡ — — | ◡ — — — || ◡ — — — | ◡ — ◡ —
Yo ca taṃ Tāta rakkheyya, dhanam yañ-ceva te siyā,
◡ — ◡ ◡ | —, — — — || — — — — | ◡ — ◡ — mavipulā
Sūto va ratham saṅgaṇhe, so te kiccāni kāraye. [228]

◡ — ◡ ◡ | — ◡ ◡ — || ◡ — — — | ◡ — ◡ — bhavipulā
Susāṅghitantajano⁶ sayam vittam avekkhiya,
◡ — ◡ ◡ | ◡ — — — || ◡ ◡ — ◡ | ◡ — ◡ —
Nidhiñ-ca iṇadānañ-ca na kare parapattiyā. [229]

◡ — — — | ◡ — — — || ◡ — — — | ◡ — ◡ —
Sayam āyam vayam jaññā, sayam jaññā katākatam,
— — — — | ◡ — ◡ — || — — — — | ◡ — ◡ — Anuṭṭhubha
Niggaṇhe niggahāraham, paggaṇhe paggaṇhāraham.⁷ [230]

¹ Thai: *Mittavassenidhekacce*.

² ChS, Thai: *sākhalyena*; alternative spelling.

³ Text, ChS, Thai: *upāyan-ti*.

⁴ BJT omits: *ca*.

⁵ Text, BJT, ChS: *Dubhim*; but this form appears to be wrong.

⁶ Text: *-saṅghā-*; but the lengthening is not needed m.c.

⁷ These three verses replace three others from the Kuṇārajātakam (Jā 536), which I judge to be offensive.

Jā 508 Pañcapaṇḍitajātakaṃ¹

---○---|○---○--- Opacchandasaka
Guyhassa hi guyham-eva sādhu,
○○---○○---|○---○---
Na hi guyhassa pasattham-āvikammaṃ,
○---○|○---○---
Anipphādāya² saheyya Dhīro,
---○○---|○---○---
Nipphannatho³ yathāsukhaṃ bhaṇeyya. [231]

○---○---|-,○○---||---○---|○---○---
Na guyham-atthaṃ vivareyya, rakkheyya naṃ yathā nidhiṃ,
○○---○|○---||---○---|○---○---
Na hi pātukato sādhu guyho attho pajānatā. [232]

○---○---|○---||○---○|○---○---
Thiyā guyhaṃ na saṃseyya amittassa ca Paṇḍito,
---○---|○---||,○○---|○---○---
Yo cāmisena saṃhīro, hadayattheno ca yo naro. [233]

---○---○|○---||---○○|○---○---
Guyham-attham-asambuddhaṃ sambodhayati yo naro,
---○---○|○---||---○---|○---○---
Mantabhedabhayā tassa dāsabhūto titikkhati. [234]

¹ Text: *Ummaggajātakaṃ*; wrong identification; BJT: *Pañcapaṇḍitapañho*, and in the end-title: *Pañcapaṇḍitapañhom*?

² ChS: *Anipphannatā*; Thai: *Anipphannatāya*; against the metre.

³ ChS: *Nipphanno va*; Thai: *Nipphannattho va*; against the metre.

---|---||---|---

Yāvanto purisassatthaṃ guyhaṃ jānanti mantinaṃ,

---|---||---|---

Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje.¹ [235]

---|---|---|---

Vivicca bhāseyya divā rahassaṃ,

---|---|---|---

Rattiṃ giraṃ nātivelāṃ pamañce,

---|---|---|---

Upassutīkā² hi suṇanti mantāṃ,

---|---|---|--- Vedic opening

Tasmā manto khippam-upeti bhedaṃ. [236]

¹ = *vissajje*, -j- is m.c. to fit the cadence.

² All texts: *Upassutikā*, but the long vowel is needed for the normal opening.

13: Yācanavaggo

Jā 253 Maṇikaṇṭhajātakaṃ

U-U-|-,UU|-U--
 “Mamannapānaṃ vipulaṃ uḷāraṃ

--U-|-U,U|-U--
 Uppajjatim¹ assa maṇissa hetu.”

--U-|-,UU|-U--
 “Taṃ te na dassaṃ atiyācako ‘si,

U-U-|,-U-|-U--
 Na cāpi te assamaṃ² āgamissaṃ. [237]

U-U-|-UU|-U--
 Susū yathā sakkharadhotapāṇī,

--U-|,-|-|-U--
 Tāsesi maṃ selaṃ yācamāno,

--U-|-,UU|-U--
 Taṃ te na dassaṃ atiyācako ‘si,

U-U-|,-U-|-U--
 Na cāpi te assamaṃ āgamissaṃ.”³ [238]

U---|,-UU|-U-- Vedic opening
 Na taṃ yāce yassa piyaṃ jigimse,⁴

---|U,UU|-U--
 Desso hoti⁵ atiyācanāya.

¹ Text: *Uppajjatim-*; which spoils the opening; BJT, ChS, Thai: *Uppajjatī-m-assa*; which is an unusual and unnecessary sandhi. The metre is easily corrected by reading the *niggaḥīta*, which is what has been adopted here.

² Text, ChS, Thai: *assamaṃ*.

³ Text: *assamaṃ*, contrary to the preceding verse.

⁴ ChS: *jigīse*; alternate spelling.

⁵ We could read *Desso pi hoti* to correct the opening.

---|---|---|---
Nāgo maṇim yācito brāhmaṇena,
---|---|---|---
Adassanaṃ yeva tad-ajjhagāmā.¹ [239]

Jā 323 Brahmaddattajātakaṃ

---|---||---|---|---|---
Dvayaṃ yācanaṃ, Rāja Brahmaddatta, nigacchati
---|---||---|---|---|---
Alābhaṃ dhanalābhaṃ vā, evaṃ dhammā hi yācanā. [240]

---|---||---|---|---|---
“Yācanaṃ rodanaṃ,” āhu Pañcālānaṃ Rathesabha,
---|---||---|---|---|--- mavipulā²
“Yo yācanaṃ paccakkhāti,” tam-āhu “paṭirodanaṃ. [241]

---|---||---|---|---|---
Mā-m-addasaṃsu³ rodantaṃ, Pañcālā, susamāgatā,
---|---||---|---|---|---
Tuvaṃ vā paṭirodantaṃ, tasmā icchām’ ahaṃ raho.” [242]

¹ All texts: *ajjhagamā*, which is against the normal cadence; easily corrected by lengthening the vowel.

² The word-break occurs at the 4th, instead of the more usual 5th syllable.

³ Thai: *Mam maddasamsu*.

Jā 403 Aṭṭhisenajātakaṃ¹

---|---||---|---|---|
“Ye me ahaṃ na jānāmi, Aṭṭhisena, vaṇibbake,²

---|---||---|---|---|
Te maṃ saṅgamma yācanti; kasmā maṃ tvaṃ³ na yācasi.” [243]

---|---||---|---|---|
“Yācako appiyo hoti, yācaṃ adadam-appiyo,

---|---||---|---|---|
Tasmāhaṃ taṃ na yācāmi, mā me viddesanā⁴ ahu.” [244]

---|---||---|---|---|
“Yo ve⁵ yācanajīvāno, kāle yācaṃ na yācati,

---|---|,---||---|---|---| mavipulā
Parañ-ca puññā⁶ dhamseti, attanā pi na jīvati. [245]

---|---|---||---|---|---|
Yo ca yācanajīvāno, kāle yācaṃ hi⁷ yācati,

---|---|,---||---|---|---| mavipulā
Parañ-ca puññam labbheti, attanā pi ca jīvati. [246]

¹ BJT: *Aṭṭhīsenā*- in the title; but elsewhere *Aṭṭhisena*.

² Text: *vaṇibbakā*; but an accusative is needed here; ChS, Thai: *vanibbake*; showing the *n/ṇ* alternation in the texts.

³ Text: *tvaṃ maṃ*; same meaning.

⁴ Text, Thai: *videssanā*?

⁵ Thai: *ca*.

⁶ Thai: *puññam*; singular.

⁷ Thai: *pi*.

Na ve dessanti¹ sappaññā, disvā yācakam-āgataṃ,²
Brahmacāri³ piyo me ‘si varataṃ⁴ bhaññam-icchasi.’ [247]

“Na ve yācanti sappaññā, Dhīro⁵ veditum-ar^ahati,
Uddissa Arⁱyā tiṭṭhanti, esā Arⁱyāna’ yācanā.” [248]

Jā 478 Dūtajātakam

Sace te dukkhaṃ⁶ uppajje, Kāsīnaṃ Ratṭhavaḍḍhana,
Mā kho no⁷ tassa akkhāhi yo taṃ dukkhā na mocaye. [249]

Yo tassa dukkhajātassa ekantam-api bhāgato⁸
Vippamoceyya Dhammena: kāmaṃ tassa pavedaye.⁹ [250]

¹ BJT: *dissanti*; which doesn’t give a good meaning; Thai: *dussanti*.
² BJT, ChS, Thai: *āgate*; plural form?
³ Thai: *-cārī*.
⁴ ChS: *vada tvam*; Thai: *varabhaññitam-icchasi*? I don’t understand the form *bhaññita*.
⁵ ChS, Thai add: *ca*; against the metre.
⁶ ChS, Thai: *dukkham-*; giving the pathyā cadence.
⁷ ChS, Thai: *nam*.
⁸ Text: *bhāgaso*; ChS, Thai: *ekaṅgam-api bhāgaso*.
⁹ ChS, Thai: *pavedaya*.

--U-,-|--UU|-U--
 Yo attano dukkham-anānupuṭṭho,
 U-U-,-|--UU|-U--
 Pavedaye jantū¹ akālarūpe,
 --U-,-|--UU|-U--
 Ānandino² tassa bhavantyamittā,³
 U-U-,-|--U-|-U--
 Hitesino tassa dukkhi⁴ bhavanti. [251]

--U-|-|--U,U|-U--
 Kālañ-ca ñatvāna tathāvidhassa,
 --U-,-|--UU|-U--
 Medhāvinam⁵ ekamanam viditvā,
 --U-|-|--U,U|-U--
 Akkheyya tippāni⁶ parassa Dhīro,
 --U-,-|--UU|-U--
 Saṅham giram atthavatim pamuñce. [252]

¹ *ū* is m.c. to avoid the long 6th syllable.

² Thai: *Anandino tassa bhavanti mittā*.

³ BJT: *bhavant' amittā*; ChS: *bhavanti 'mittā*; different ways of forming the sandhi.

⁴ Text, BJT, ChS: *dukhī*; but there is no reason for the simplification of the consonant cluster.

⁵ ChS: *Medhāvīnam*; unnecessary lengthening, giving the Vedic opening.

⁶ Text, BJT, ChS: *tibbāni*; the same word with a different form. Cf. the next verse.

14: Nindavaggo

AN 8.5 Paṭhamalokadhammasuttam

--o-|-,oo|-o--
 Lābho alābho ayaso yaso¹ ca,
 --o-|-o,oo|-o--
 Nindā pasamsā ca sukhañ-ca dukkham:²
 --o-|-,oo|-o--
 Ete aniccā manujesu dhammā,
 ooo-|,oooo|-o--
 Asassatā vipariṇāmadhammā.³ [254]

Dhp 227-8 Atula-upāsakavatthu

--o-|-oo-||---oo-oo- bhavipulā
 Porāṇam-etam, Atula, netam ajjatanām-iva:
 --o-|o---||---oo-oo-
 Nindanti tuṇhim-āsīnam, nindanti bahubhāṇinam,
 oo-|-o---||-o-|-oo-
 Mitabhāṇim-pi nindanti, natthi loke anindito. [255]

o-oo-oo-|o-oo-||o-oo-oo-oo- Anuṭṭhubha
 Na cāhu na ca⁴ bhavissati, na cetarahi vijjati
 ---|o---||---|o-oo-
 Ekantaṃ nindito poso, ekantaṃ vā pasamsito. [256]

¹ ChS, Thai: *ca yasāyaso*; same meaning.

² ChS, Thai: *sukham dukhañ-ca*.

³ Text, BJT, ChS: *-pp-*; but gemination is not expected here, nor is it needed by the metre.

⁴ We can either understand *na ca* as resolved syllables; or better exclude *na* m.c., as it is not needed grammatically.

Dhp 81 Lakuṇṭakabhaddiyattheravatthu

---|---||---|--- bhavipulā
Selo yathā ekaghano vātena na samīrati,
---|---||---|---
Evam nindāpasamsāsu na samiñjanti¹ Paṇḍitā. [257]

Ud 3.3 Yasojasuttam

---|--- Vetālīya
Yassa jito kāmakaṇṭako,
---|--- Opacchandasaka (x 3)
Akkoso ca vadho ca bandhanañ-ca,
---|---
Pabbato va² so ṭhito anejo,
---|---
Sukhadukkhesu na vedhati³ sa bhikkhu. [258]

AN 5.48 Alabbhanīyaṭṭhānasuttam

---|---
Na socanāya paridevanāya,⁴
---|---
Atthodha laddhā⁵ api appako pi.

¹ Thai: *sammiñjanti*; both spellings are found.

² Text, BJT: *Pabbato viya*.

³ Text, BJT both read: *vedhati*, which spoils the cadence.

⁴ Thai: *na paridevanāya*; in which case we would have to understand it as being the extended metre, pausing and restarting at the 5th.

⁵ Text, BJT: *Attho ca labbho*; Thai: *Attho idha labbhati*; against the metre.

--o-|-,oo|-o--
 Socantam-enaṃ dukhitaṃ¹ veditvā,
 --o-|-,oo|-o--
 Paccatthikā attamanā bhavanti. [259]

o-o-|-,o-|-o--
 Yato ca kho Paṇḍito āpadāsu,
 o-o-|-,oo|-o--
 Na vedhati² atthavinicchayaññū,
 --o-|o,oo|-o--
 Paccatthikāssa dukhitā³ bhavanti,
 --o-|-,oo|-o--
 Disvā mukhaṃ avikāraṃ purāṇaṃ. [260]

--o-|-,o,oo|-o--
 Jappena mantena subhāsitena,
 o-o-|-,o,oo|-o--
 Anuppadānena paveṇiyā vā,
 o-o-|-,o,oo|-o--
 Yathā yathā yattha labhetha atthaṃ,
 o-o-|-,o,oo|-o--
 Tathā tathā tattha parakkameyya. [261]

o-o-|-,o,oo|-o--
 Sace pajāneyya: alabbhaneyyo
 o---|-o,-|-o-- Vedic opening
 Mayā vā⁴ aññena vā esa attho.

¹ Text: *Dukkhitam*, but normally a heavy syllable at the 6th in the break is avoided.

² Again text writes *vedhati*, against the metre; as does Thai.

³ Thai: *dukkhitā*; giving a heavy 6th syllable, which is normally avoided.

⁴ Text, BJT, ChS: *va*; to give the normal opening, but the Vedic opening is acceptable.

U-U-,|-UU|-U--
Asocamāno adhvāsayaeyya,
--U-|-U,U|-U--
Kammaṃ daḥhaṃ¹ kinti karomi dāni. [262]

Jā 351 Maṇikuṇḍalajātakaṃ

--U-|-,UU|-U--
Pubbeva maccaṃ vijahanti bhogā,
----,|-UU|-U-- Vedic opening
Macco vā te pubbataraṃ jahāti.
U-U-,|-U-|-U--
Asassatā bhogino, Kāmakāmi,²
--U-|-U-|-U--
Tasmā na socāma' ahaṃ sokakāle. [263]

U-U-,|-UU|-U--
Udeti āpūراتi veti cando,³
--U-|-U,U|-U-U- Jagatī
Atthaṃ tapetvāna⁴ paleti sūriyo.
UU-U-|-UU|-U--
Viditā⁵ mayā sattuka lokadhammā,
--U-|-U-|-U--
Tasmā na socāma' ahaṃ sokakāle. [264]

¹ -/h- does not make position here.

² BJT: *Kāmakāmi*; alternative spelling for the vocative.

³ Thai: *Udeti pūreti khīyati cando*; the word is different but the meaning is the same.

⁴ Thai: *Atthaṅgametvāna*.

⁵ Thai: *Vijitā*.

Jā 461 Dasarathajātakam̃

— ̣ — — | — , — — — || — — ̣ ̣ | ̣ — ̣ — mavipulā
 Yam̃ na sakkā nam̃ pāletum̃¹ posena lapatam̃ bahum̃,²
 ̣ — ̣ — — | — , — — — || — — ̣ ̣ | ̣ — ̣ — mavipulā
 Sa kissa Viññū medhāvī attānam-upatāpaye? [265]

̣ — ̣ — ̣ | ̣ — — — || — — — — | ̣ — ̣ —
 Daharā ca hi ye vuddhā,³ ye bālā ye ca Paṇḍitā.
 — — — ̣ | ̣ — — — || — — — — | ̣ — ̣ —
 Aḍḍhā⁴ ceva daḷiddā⁵ ca - sabbe maccuparāyaṇā.⁶ [266]

̣ — ̣ — ̣ | ̣ — — — || — — ̣ ̣ | ̣ — ̣ —
 Phalānam-iva pakkānam̃ niccam̃ papatatā⁷ bhayam̃,
 — — — — | ̣ — — — || — — ̣ ̣ | ̣ — ̣ —
 Evam̃ jātāna' maccānam̃ niccam̃⁸ maraṇato bhayam̃. [267]

— ̣ — — | ̣ — — — || — — — — | ̣ — ̣ —
 Sāyam-eke na dissanti pāto diṭṭhā bahuḷjanā,⁹
 — — — — | ̣ — — — || — — — — | ̣ — ̣ —
 Pāto eke na dissanti sāyam̃ diṭṭhā bahuḷjanā. [268]

¹ Text, BJT: *Yam̃ na sakkā pāletum̃*; which is short on syllables and meaning; ChS: *nipāletum̃*; this corrects the metre, but I do not find *nipāleti* listed, so it probably a scribal correction.

² BJT: *lapatā bahu*.

³ ChS: *hi vuddhā ca*; Thai: *vuddhā*.

⁴ Thai: *Addhā*; showing the *d/ḍ* alternation in the texts.

⁵ ChS, Thai: *daliddā*; showing the *l/ḷ* alternation in the texts.

⁶ Thai: *-parāyaṇā*; showing the *n/ṇ* alternation in the texts.

⁷ ChS: *papanato*? Thai: *patanato*; same meaning.

⁸ ChS: *nicca*? giving short syllables in 2nd and 3rd positions, which is normally avoided. I think this is perhaps a transcription error.

⁹ Text: *bahuḷjanam̃*; Thai: *bahū janā*; splitting the compound.

Paridevayamāno ce, kiñcid-atthaṃ¹ udabbahe

Sammūḷho hiṃsam-attānaṃ, kay'rā cetam² Vicakkhaṇo. [269]

Kiso³ vivaṇṇo bhavati hiṃsam-attānam-attano,⁴

Na tena petā pāḷenti, niratthā paridevanā. [270]

Yathā saraṇam-ādittaṃ vārinā parinibbaye,⁵

Evam-pi dhīro sutavā medhāvī Paṇḍito naro

Khippam-uppatitaṃ sokaṃ, vāto tūlaṃ va dhamsaye. [271]

Eko va macco⁶ acceti, eko va jāyate kule,

Saṃyogaparamā tveva sambhogā sabbapāṇinaṃ. [272]

¹ Text: *kiñci atthaṃ*; without the sandhi consonant.

² ChS, Thai: *kayirā tam*; no doubt a scribal correction, not understanding the sarabhatti vowel.

³ Thai: *Kīso*? Perhaps a transcription error.

⁴ Text: *hiṃsām-*.

⁵ Thai: *vārinā va nibbāpaye*; same meaning.

⁶ ChS: *Macco eko va*.

--U-|-U,U|-U--

Tasmā hi dhīrassa bahussutassa,

--U-|-U,U|-U--

Sampassato lokam-imaṃ parañ-ca,

--U-|-U,U|-U--

Aññāya Dhammaṃ hadayaṃ manañ-ca,

--U-|-U,U|-U--

Sokā mahantā pi na tāpayanti. [273]

15: Kammavaggo

Dhp 127 Suppabuddhasakyavatthu

U-U-|--,UU|-U--

Na antalikkhe, na samuddamajjhe,

U-U-|--,UU|-U--

Na pabbatānaṃ vivaraṃ pavissa:¹

U-U-|--,UU|-U--

Na vijjatī² so jagatippadeso,

--U-,-|U-U|-U--

Yatthaṭṭhito³ mucceyya⁴ pāpakammā. [274]

SN 1.3.15 Dutiyasaṅgāmasuttam

--UU|U---||---U|U-U-

Hantā labhati⁵ hantāraṃ, jetāraṃ labhate⁶ jayāṃ,

--U-|U---||---|U-U-

Akkosako ca akkosāṃ, rosetāraṇ-ca rosako,

UU-U|U---||-U---|U-U-

Atha kammavivaṭṭena, so vilutto vilumpati. [275]

¹ Thai: *pavīsam*; an unusual formation I do not find in the Dictionaries.

² -ī is m.c.

³ Thai: *Yatraṭṭhito*; alternative form.

⁴ I count the middle vowel as light to avoid the heavy 6th syllable, which is against the normal prosody of the texts.

⁵ Text, Thai: *Labhati hantā*; giving two light syllables in 2nd and 3rd position, which is normally avoided, and mavipulā.

⁶ The middle voice: *labhate* is used here m.c. to give the right measure in the cadence.

Dhp 125 Kokasunakhaluddakavatthu

--o-|-o,o|-o-o- Jagatī

So¹ appaduṭṭhassa narassa dussati,

--o-|-o,o|-o---

Suddhassa posassa anaṅgaṇassa,

o-o-|-,-|-o---

Tam-eva bālaṃ pacceṭi² pāpaṃ,

oo-o-|-,oo-|-o---

Sukhumo rajo paṭivātaṃ va khitto. [276]

Dhp 137-140 Mahāmogallānatttheravatthu

---o|o---||-o-|-|o-o-

Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,

o-o-o-o|o---||-o-o|o-o- 9 syllables

Dasannam-aññataram ṭhānaṃ khippam-eva nigacchati: [277]

--o-o|o---||o---o|o-o-

Vedanam pharusam, jānim, sarīrassa ca bhedanam,

oo-|-|o---||-----|o-o-

Garukam vāpi ābādham, cittakkhepaṃ va³ pāpuṇe, [278]

--o-|-|o---||-----|o-o-

Rājato vā upassaggam, abbhakkhānam va dāruṇam.

o-o-o|o---||-----o|o-o-

Parikkhayaṃ va ñātīnam, bhogaṇam va pabhaṅguraṃ,⁴ [279]

¹ All texts read: *Yo*; but the sense requires *so*, therefore I have amended it.

² Two light syllables have been replaced at the 6th syllable by one heavy one.

³ Text, ChS: *ca*; same variation occurs in lines b, c & d in the next verse. I take it *va* is short for *vā*, m.c.

⁴ Thai: *pabhaṅṅunam*; alternative spelling.

U-U-U-U-U-||-U-U-U-U-U-
Atha vāssa¹ agārāni aggi² dahati pāvako,

-U-U-U-U-||-U-U-U-U-U-
Kāyassa bheda duppañño Nirayaṃ so upapajjati.³ [280]

Dhp 121 Asaññataparikkhārabhikkhuvatthu

-U-U-U-U-U-||-U-U-U-U-U-
Māpamaññetha⁴ pāpassa: Na maṃ taṃ⁵ āgamissati,

U-U-U-U-U-||-U-U-U-U-U-
Udabindunipātena udakumbho pi pūrati,

-U-U-U-U-U-||-U-U-U-U-U-
Bālo pūrati⁶ pāpassa, thokaṃ thokam-pi⁷ ācinam. [281]

¹ Text: *cassa*.

² One would expect a reading: *aggi*, to avoid two light syllables in 2nd and 3rd positions.

³ ChS: *sopapajjati*; sandhi form of the words, probably a correction to avoid a 9-syllable line, but we can understand resolution at the first.

⁴ ChS, Thai: *Māvamaññetha*; alternative spelling.

⁵ Thai: *mattam*?

⁶ Text, BJT: *Pūrati bālo*; giving light syllables in 2nd and 3rd positions, which is normally avoided; Thai: *Āpūrati bālo*; which makes a 9-syllable line.

⁷ BJT: *thokathokam-pi*; compounding the words, but with the same meaning.

Dhp 69 Uppalavaṇṇattherīvattu

 ○○--|○○--||--○○--|○○-- savipulā
Madhuvā¹ maññati² bālo, yāva pāpaṃ na paccati,
 ○○--|○○--||--○○--|○○-- savipulā
Yadā ca paccati pāpaṃ, bālo³ dukkhaṃ nigacchati. [282]

Dhp 71 Ahipetavatthu

 ○○--|○○--||--○○--|○○--
Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃ va muccati,
 ○○--|○○--||--○○--|○○--
Dahantaṃ bālam-anveti, bhasmacchanno⁴ va pāvako. [283]

Dhp 123 Mahādhanavāṇijavatthu

 --○○|○○--||--○○--|○○--
Vāṇijo va bhayaṃ maggaṃ, appasattho⁵ mahaddhano,
 --○○|○○--||--○○|○○--
Visaṃ jīvitukāmo va, pāpāni parivajjaye. [284]

¹ Comm: *bālassa hi pāpaṃ akusalakammaṃ karontassa taṃ kammaṃ madhu viya madhurasam viya iṭṭhaṃ kantaṃ manāpaṃ viya upaṭṭhāti. Iti nam so madhuṃ va maññati*; from this it seems to me we should expect the form *madhūva* = *madhu* + *iva*, in the text.

² Thai: *maññatī*; to give pathyā, when savipulā is acceptable in the early texts.

³ Text, BJT, Thai: *atha bālo*; which is hypermetric. Thai places *bālo* in brackets.

⁴ Thai: *bhasmācchanno*; I do not understand this form, the compound = *bhasma* + *channo*.

⁵ Text, BJT: *appasattho*.

SN 1.2.22 Khemasuttam

Caranti bālā dummedhā amitteneva attanā,
Karontā¹ pāpakam kammaṃ yaṃ hoti kaṭukapphalam. [285]

Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
Yassa assumukho rodaṃ vipākaṃ paṭisevati. [286]

Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,
Yassa patīto² sumano vipākaṃ paṭisevati. [287]

Paṭikacceva taṃ kayīrā, yaṃ jaññā hitam-attano,
Na sākaṭikacintāya Mantā Dhīro parakkame.³ [288]

Yathā sākaṭiko mattaṃ⁴ samaṃ hitvā mahāpathaṃ,
Visamaṃ maggam-āruyha, akkhacchinno ‘vajhāyati,⁵ [289]

¹ Thai: *Karonti*.

² Thai: *patito*?

³ Thai: *parakkamo*.

⁴ BJT: *pantham*; ChS: *maṭṭham*; *pasattham*? The reading is also against the metre.

⁵ The comm. parses it so: *akkhacchinno avajhāyati*; whereas below it has: *akkhacchinno viya*.

-----|-----||-----|-----
Evaṃ Dhammā apakkamma, adhammam-anuvattiya,
-----|-----||-----|-----
Mando Maccumukhaṃ patto, akkhacchinno va jhāyati. [290]

Dhp 246-7 Pañca-Upāsakavatthu

-----|-----||-----|-----
Yo pāṇam-atipātetī, musāvādañ-ca bhāsati,
-----|-----||-----|-----
Loke adinnaṃ¹ ādiyati,² paradārañ-ca gacchati, [291]

-----|-----||-----|-----
Surāmerayapānañ-ca yo naro anuyuñjati,
-----|-----||-----|----- mavipulā
Idhevam-eso³ lokasmim, mūlaṃ khaṇati⁴ attano. [292]

Dhp 16 Dhammika-Upāsakavatthu

-----|-----||-----|----- Vetāliya
Idha modati, pecca modati,
-----|-----||-----|-----
Katapuñño ubhayattha modati,
-----|-----||-----|-----
So modati, so pamodati,
-----|-----||-----|-----
Disvā kammavisuddhim-attano. [293]

¹ ChS: *adinnam-*; which gives pathyā.

² We should read *ādeti*.

³ BJT: *Idheva poso*.

⁴ Thai: *khanati*; showing the *n/ṇ* alternation in the texts.

SN 1.3.4 Piyasuttam

---|U---||U---|U-U-
Attānañ-ce piyaṃ jaññā na naṃ pāpena saṃyuje,
U-U-U|U---||U---U|U-U-
Na hi taṃ sulabhaṃ hoti sukhaṃ dukkatakarīnā.¹ [294]

Jā 382 Sirikālakaṇṇijātakaṃ

-U-U|U---||U---U|U-U-
Attanā kurute lakkhiṃ, alakkhiṃ kurutattanā,
U-U-|U---||-----|U-U-
Na hi lakkhiṃ alakkhiṃ vā añño aññassa kārako. [295]

Jā 537 Mahāsutasomajātakaṃ

---U-|,---U|U---
Yo ve Piyam me ti piyānurakkhī,
---U-|---U,U|U--- Jagatī
Attam niramkacca,² piyāni sevati,
---U-|,---U|U---
Soṇḍo va pitvā visamissapānam,³
---U-|---U-|U---
Teneva so hoti dukkhī⁴ parattha. [296]

¹ Text, ChS, Thai: *dukkata*-; showing the *u/i* alternation in the texts.

² BJT: *niram katvā*; which would give a heavy 6th syllable, which is normally avoided.

³ BJT: *Soṇḍo va pitvāna visassaphālam?*

⁴ BJT: *dukhī*; but the simplification of the consonant cluster is not needed m.c.

--o-|-o,u|-o--
 Yo cīdha saṅkhāya piyāni hitvā,
 --oo,|-oo|-o--
 Kicchena pi sevati Ar¹yadhammaṃ,¹
oo--o-|-o,u|-o--
 Dukhito² va pitvāna yathosadhāni,
 --o-|-o,u|-o--
 Teneva so hoti sukhī parattha. [297]

Jā 386 Kharaputtajātakaṃ

o--o-|-o,u|-o-- Jagatī
 Na ve³ Piyam me ti Janinda tādiso,
 --o-|-o,u|-o-- irregular
 Attam niraṅkatvā piyāni sevati.
 --o-|-o,u|-o--
 Attā va seyyo: paramā va⁴ seyyo?
 --o-|-o-|-o--
 Labbhā piyā ocitatthena pacchā. [298]

Dhp 163 Saṅghabhedaparissakkanavatthu

oo--o|o---||--o--o|o--o--
 Sukarāni asādhūni, attano ahitāni ca,
 --o--o|o---||--o--o|o--o--
 Yam ve hitañ-ca sādhuñ-ca tam ve paramadukkaram. [299]

¹ Text, ChS, Thai: *Ariyadhamme*; plural form.

² Text, BJT, Thai: *Dukkhitto*, which doesn't allow for the necessary resolution of the first two syllables.

³ Thai omits: *ve*; against the metre.

⁴ ChS: *ca*.

Ud 5.8 Ānandasuttam

○○--|○---||-○--|○-○-

Sukaram sādhunā sādhu, sādhu pāpena dukkaram.

---|○○○-||-○--|○-○- navipulā

Pāpam pāpena sukaram, pāpam-arⁱyehi dukkaram. [300]

Tatīyam Satakam

16: Vāyāmvaggo

Jā 539 Mahājanakajātakam¹

- - - - | u u u - || u - - - | u - u - navipulā
 Vāyametheva² Puriso, na nibbindeyya Paṇḍito,
 - - - - | - - - - || u - - - | u - u - mavipulā
 Passāmi vohaṃ attānaṃ yathā icchaṃ³ tathā⁴ ahu. [301]

- - - - | u u u - || u - - - | u - u - navipulā
 Vāyametheva Puriso, na nibbindeyya Paṇḍito,
 - - - - | - - - - || u u - u | u - u - mavipulā
 Passāmi vohaṃ attānaṃ, udakā thalam-ubbhataṃ. [302]

- - - - | - u , u | - - - -
 Dukkhūpanīto pi Naro Sapañño,
 - - - - | - u , u | - - - -
 Āsaṃ na chindeyya sukhāgamāya,
 u - u - | - , u u | - - - -
 Bahū hi phassā ahitā hitā ca,
 u u - - - , | - u u | - - - -
 Avitakkītā Maccum-upabbajanti. [303]

¹ These verses also occur in Jā 483 Sarabhamiḡajātakam.

² Comm to Jā 52: *Vāyāmaṃ karoth' eva*.

³ ChS, Thai: *icchim*; I can't find this form in the Dictionaries.

⁴ Text: *icchatathā*.

SN 1.2.8 Tāyanaṣuttaṃ¹

---|---||---|---
Kayīrā ce kayirāthenaṃ, daḥam-enaṃ parakkame,
---|---||---|---
Sithilo² hi paribbājo bhiyyo ākirate rajam. [304]

---|---||---|---
Akataṃ dukkataṃ³ seyyo, pacchā tappati⁴ dukkataṃ,
---|---||---|---
Katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati. [305]

MN 131⁵ Bhaddekarattasuttaṃ

---|---||---|---
Aḃjeva kiccaṃ-ātappaṃ,⁶ ko jaññā? maraṇaṃ suve,
---|---||---|---
Na hi no saṅgaramṃ tena mahāsenena Maccunā. [306]

¹ These two verses = Dhḃ 313-314.

² Text: *sīthīlo*.

³ Text, ChS, Thai: *dukkaṭaṃ*; showing the *t/ṭ* alternation found in the texts, also in the next line.

⁴ Text, BJT, ChS: *tappati*.

⁵ Text wrongly attributes this gāthā to the Maggavagga of the Dhammapada. It is quoted in the Dhammapadaṭṭhakathā, but it is from Majjhimanikāya.

⁶ Text, BJT: *kiccaṃ ātappaṃ*.

Iti 78 Dhātusosandanasuttam̃

Parittam̃ dārum-āruyha yathā sīde mahaṅṅave,
Evaṃ kusītam-āḃamma sādhuḃivī pi sīdati,
Tasmā tam̃ parivaḃjjeyya kusītam̃ hīnavīriyam̃. [307]

Jā 71 Varaṅajātakaṃ

Yo pubbe karaṅīyāni, pacchā so kātum-icchatī,
Varuṅakaṅṅhabhaṅjo¹ va, sa pacchā anutappatī.² [308]

DN 31 Sigālasuttam̃

Atisītam̃ ati-uṅham̃, atisāyam-idaṃ ahu,
Iti vīssaṅṅhakammante, atthā accentī, māṅave. [309]

Yodha³ sītaṅ-ca uṅhaṅ-ca tiṅā bhiyyo na maṅṅati,
Karam̃ purīsakiccāni, sa pacchā⁴ na vīhāyati.⁵ [310]

¹ Thai: *Varuṅakaṅṅham̃ bhaṅjo*; splitting the compound.

² Text, BJT, ChS: *pacchā-m-anutappatī*; with the sandhi consonant, but hiatus is acceptable in Pāli.

³ ChS: *Yo ca*; this is a common variation found in the texts.

⁴ ChS: *sukham̃*; Thai: *so sukhā*.

⁵ Text: *nānutappatī*.

Jā 49 Nakkhattajātakaṃ

---|---||---|---
Nakkhattaṃ paṭimānentaṃ attho bālaṃ upaccagā,
---|---||---|---
Attho atthassa nakkhattaṃ, kiṃ karissanti tārakā? [311]

Jā 4 Cullaseṭṭhijātakaṃ

---|---||---|---
Appakena pi¹ medhāvī pābhatena² Vicakkhaṇo,
---|---||---|---
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃ va sandhamaṃ. [312]

Jā 284 Sirijātakaṃ

---|---||---|--- ravipulā
Yaṃ ussukā³ saṅgharanti alakkhikā bahuṃ dhanāṃ,
---|---||---|---
Sippavanto asippā ca,⁴ lakkhī va⁵ tāni bhuñjare.⁶ [313]

---|---||---|---
Sabbattha katapuññaṃ, aticcaññaṃ pāṇino,
---|---||---|---
Uppajjanti bahū bhogā, appanāyatanesu pi.⁷ [314]

¹ Text: *Appakenāpi*; reading *api* instead of *pi*.

² Thai: *pābhaṭena*; I do not find this variant in the Dictionaries.

³ Thai: *ussukkā*; alternative spelling.

⁴ Thai: *vā*.

⁵ ChS: *lakkhi vā*; BJT: *vā*; Thai: *lakkhikā*.

⁶ Text, BJT, ChS: *bhuñjati*; singular form where a plural is required.

⁷ Text, Thai: *api nāyatanesu pi*?? We do not find *api* applied twice to the same word normally, even in verse.

Jā 152 Sigārajātakam

Asamekkhitakammantaṃ turitābhiniṭānaṃ,
Tāni¹ kammāni tappenti,² uṇhaṃ vajjhohitaṃ³ mukhe. [315]

Jā 505 Somanassajātakam

Anisamma kataṃ kammaṃ, anavatthāya cintitaṃ,
Bhesajjasseva⁴ vebhaṅgo, vipāko hoti pāpako. [316]

Nisamma ca kataṃ kammaṃ, sammāvatthāya cintitaṃ,
Bhesajjasseva sampatti, vipāko hoti bhadrako. [317]

¹ Text, BJT, ChS: *Sāni*?

² *Tappati* is being used here in the sense of *anutappati*.

³ Parse: *va* + *ajjhohitaṃ*.

⁴ BJT: *Bhesappasseva*? here and below; = *Bhesajjassa* + *iva*.

17: Dhanavaggo

Jā 322 Daddabhajātakaṃ

- ॐ - ॐ | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
 Beluvaṃ¹ patitaṃ sutvā daddabhan-ti² saso javi,
 ॐ - ॐ | ॐ - - - - || - - - ॐ | ॐ - ॐ -
 Sasassa³ vacanaṃ sutvā santattā migavāhinī. [318]

- - - ॐ | ॐ - - - - || ॐ ॐ - - | ॐ - ॐ -
 Appatvā padaviññāṇaṃ, paraghosānusārino,
 ॐ - ॐ | ॐ - - - - || - - ॐ | ॐ - ॐ -
 Panādaparamā⁴ bālā te honti parapattiyā. [319]

- ॐ - - | ॐ - - - - || - - - ॐ | ॐ - ॐ -
 Ye ca sīlena sampannā, paññāyūpasame⁵ ratā,
 ॐ - ॐ | ॐ - - - - || ॐ - ॐ | ॐ - ॐ -
 Ārakā viratā dhīrā, na honti parapattiyā. [320]

Jā 204 Vīrakajātakaṃ

ॐ ॐ ॐ ॐ ॐ | ॐ - ॐ - - Vetālīya
 Udakathalacarassa pakkhino,
 - - - ॐ | ॐ - ॐ -
 Niccaṃ āmakamacchabhujino:

¹ Thai: *Veluvam*; showing the *l/|* alternation found in the texts.

² ChS, Thai: *duddubhan-ti*; I do not find this form given in the Dictionaries.

³ Text: *Sakassa*.

⁴ Thai: *Pamāda-*.

⁵ BJT: *-upasame*.

--o|o--
Tassānukaram̃ Savit̃ṭhako
--o|o--
Sevāle paḷiguṇṭhito¹ mato. [321]

Jā 335 Jambukajātakam̃

o--|o--||--|o--
Asīho sīhamānena, yo attānam̃ vikubbati,
--o|o--||--|o--
Koṭṭhū va² gajam-āsajja, seti bhūmyā anuttthunam̃. [322]

o--|o|o--
Yasassino uttamapuggalassa,
--o|o|o--
Sañjātakhandhassa mahabbalassa,
oo--o|o|o--
Asamekkhiyā³ thāmabalūpapattim̃,⁴
o--|o|o|o-- Jagatī
Sa seti nāgena hato va⁵ jambuko. [323]

--o|o|o--
Yo cīdha kammaṃ kurute pamāya,
--o|o|o--
Thāmabbalam̃⁶ attani sam̃viditvā,

¹ Thai: *Sevāle hi pali-*; *hi* is intrusive and spoils the opening; with *pali*; showing the *l/ḷ* alternation in the texts.

² Text: *Koṭṭhu va*; BJT: *Kuṭṭhūva*; Thai: *Kutthu va*; but the word appears to be *koṭṭhu* or *kotthu*.

³ Text, Thai: *Asamekkhiya*, the long vowel is needed at the end of the word to give the regular opening.

⁴ Thai: *kāma*-?

⁵ ChS, Thai: *hatoyam̃*; we would appear to need a comparison word here.

⁶ Text, BJT, Thai: *Thāmabbalam̃*; *-bb-* is m.c., not gemination.

--o-|-o,o|-o--
Jappena mantena subhāsitena,
o-o-|-o,o|-o--
Parikkhavā so vipulaṃ jināti. [324]

Jā 345 Gajakumbhajātakaṃ

--o-|-oo-||oo--|o-o- bhavipulā
Yo dandhakāle tarati, taraṇīye ca dandhati,
o-o-|-o--||--o-o|o-o-
Sukkhaṇṇaṃ va akkamma, atthaṃ bhaṅjati attano. [325]

--o-|-,-,---||oo--|o-o- mavipulā
Yo dandhakāle dandheti, taraṇīye ca tārayi,
o-o-|-oo-||--o-o|o-o- bhavipulā
Sasīva rattiṃ vibhajaṃ, tassattho paripūrati. [326]

Jā 183 Vālodakajātakaṃ¹

--o-,-|oo|-o--
Vālodakaṃ² apparasaṃ nihīnaṃ,
--o-,-|oo|-o--
Pitvā mado jāyati gadrabhānaṃ.
o-o-|-oo,-|o--
Imañ-ca pitvāna rasaṃ paṇītaṃ
o-o-|-oo,-|o--
Mado na saṅjāyati sindhavānaṃ. [327]

¹ BJT: *Vālodaka*-; similarly in the verse; showing the *l/!* variation in the texts.

² Text: *Vālodakaṃ* here, but *Vālodaka*- in the title; showing the *l/!* alternation in the texts.

--U-|-U,U|-U--
Appaṃ pivitvāna nihīnajacco
--U-|-U,U|-U--
So majjati¹ tena Janinda putṭho.
--U-|-U,U|-U--
Dhorayhasīlō² ca,³ kulamhi jāto,
U-U-|-UU|-U--
Na majjati aggarasaṃ pivitvā. [328]

Jā 291 Bhadraghaṭajātakaṃ⁴

-U-U|U---||U---|U-U-
Sabbakāmadadaṃ kumbhaṃ, kuṭaṃ⁵ laddhāna' dhuttako,⁶
-U-U|U---||-U-U|U-U-
Yāva so⁷ anupāleti, tāva so sukham-edhati. [329]
U---|U---||U---|U-U-
Yadā matto ca ditto ca pamādā kumbham-abbhidā,
U---|U---||---|U-U-
Tadā⁸ naggo ca pottho ca, pacchā bālo vihaññati. [330]

¹ Text, BJT: *Majjati*, which spoils the opening, similarly below.

² Text, ChS, Thai: *Dhorayhasīlī*; but that would mean one who has the character of bearing.

³ Text, ChS, Thai: *va*.

⁴ Text: *-gaṭa-*. Called *Surāghaṭajātaka*; in ChS.

⁵ Text, Thai: *kūṭaṃ*? Maybe transcription mistake, but same below.

⁶ Text: *dhūttako*, which I take it is a printer's error, below written *dhuttako*.

⁷ ChS, Thai: *nam*; different pronoun, but same meaning.

⁸ BJT: *Tato*.

— — — — —| — — — —|| — — — —| — — — — 9 syllables
Evam-eva yo¹ dhanam laddhā, amattā² paribhuñjati,
— — — — —| — — — —|| — — — —| — — — —
Pacchā tappati³ dummedho, kuṭam bhinno⁴ va dhuttako. [331]

Jā 48 Vedabbhajātakam

— — — — —| — — — —|| — — — —| — — — —
Anupāyena yo attham icchati so vihaññati,
— — — — —| — — — —|| — — — —| — — — —
Cetā hanimsu Vedabbham,⁵ sabbe te⁶ vyasanam-ajjhagū.⁷ [332]

Jā 39 Nandajātakam

— — — — —| — — — —|| — — — —| — — — —
Maññe sovaṇṇayo rāsi, soṇṇamālā⁸ ca Nandako
— — — — —| — — — —|| — — — —| — — — — ravipulā
Yattha dāso āmajāto ṭhito thullāni gajjati! [333]

¹ Thai omits: *yo*; probably a scribal correction to avoid 9 syllables in the line (I am inclined to read *ēvam-*, and allow resolution of the first two syllables), we could possibly translate: *Thus having received wealth, he partakes...*

² ChS, Thai: *pamatto*.

³ BJT, Thai: *tapati*; which doesn't give good sense.

⁴ ChS: *bhitvā*; absolutive, which doesn't fit very well here.

⁵ Thai: *Vedabban*.

⁶ The posterior line is 9 syllables, it could be corrected by excluding *te*, without hurting the meaning.

⁷ Thai: *ajjhagum*; another form of the aorist.

⁸ Text, BJT: *sovaṇṇamālā*; giving a 9-syllable line. *Soṇṇa* has the same meaning.

SN 1.3.19 Paṭhama-aputtakasuttam

uu---|-,uu|-u-- Vedic opening

Amanussatṭhāne udakaṃ va sītaṃ¹

uu---|-,uu|-u--

Tad-apeyyamānaṃ parisosameti,²

---|-,uu|-u--

Evaṃ dhanaṃ kāpuriso labhitvā

---|-,uu|-u--

Nevattanā bhuñjati³ no dadāti. [334]

---|-,uu|-u--

Dhīro ca viññū adhigamma bhoge,

---|-,uu|-u--

Yo bhuñjati⁴ kiccakaro ca hoti,

---|-,uu|-u--

So ñātisaṅghaṃ nisabho bharitvā,

u---|-,uu|-u--

Anindito Saggam-upeti ṭhānaṃ. [335]

Jā 390 Mayhakajātakam

uu---|u---||uu-u|u-u-

Sakuṇo Mayhako nāma, girisānudarīcaro,

---|u---||---|u-u-

Pakkaṃ pipphalim-āruyha, Mayhaṃ mayhan!-ti⁵ kandati. [336]

¹ Thai: *vasitaṃ*?

² No help from the commentary here, but this must = *parisoseti*, perhaps with the extra syllable m.c. The word doesn't occur anywhere else. Thai: *puriso sameti*?

³ Thai: *paribhuñjati*; which would be hypermetric by 2 syllables.

⁴ Text, ChS: *So bhuñjati*; BJT: *yo bhuñjati*; but the long vowel is needed m.c. to give the correct opening; Thai: *So paribhuñjati*; very much against the metre.

⁵ Text: *Mayha-mayhā*; same below.

---|U---||UU---|U--
Tassevaṃ vilapantassa dijasāṅghā samāgatā,
---|U---||UU---|U--
Bhutvāna pipphalim̐ yanti, vilapatveva so dijo. [337]

--U--|U---||--U---|U--
Evam-eva idhekacco, saṅgharivā bahuṃ dhanam̐,
---|U---||U---|U--
Nevattano na ñātīnam̐ yathodhim̐¹ paṭipajjati. [338]

U---|U---||U---|U--
Na so acchādanam̐ bhattam̐ na mālam̐ na vilepanam̐
UU--|U---||U---|U--
Anubhoti² sakim̐ kiñci, na saṅgaṅhāti ñātake. [339]

---|U---||--U---|U--
Tassevaṃ vilapantassa, Mayham̐ mayhan!-ti rakkhato,
---|U---||---|U--
Rājāno atha vā corā, dāyādā ye ca³ appiyā,
UU--|U---||UU---|U--
Dhanam-ādāya gacchanti, vilapatveva⁴ so naro. [340]

¹ The text is obscure here, and what the second part of the compound is in *yathodhim̐* I cannot see. Comm: *yo yo koṭṭhāso dātabbo, tam̐ tam̐ na deti*.

² Thai: *Nānubhoti*; it would give the same meaning. In the text the negative sense is carried over from the previous line.

³ ChS: *va*.

⁴ BJT: *vilapitveva*; the form is uncertain as it is rare, and both forms are found; Thai: *vilapateva*.

-----|u-----||-----u|u-u- savipulā
Dhīro¹ bhoge adhigamma, saṅgaṇhāti ca ñātake,
-u-|-,---||-u-|u-u- mavipulā
Tena so kittim̐ pappoti, pecca Sagge pamodati.² [341]

AN 7.5 Saṅkhittadhanasuttam̐

---u-|u-----||u-----|u-u- bhavipulā
Saddhādhanam̐ sīladhanam̐, hiri³-ottappiyam̐ dhanam̐,
uu-u|u-----||-----|u-u-
Sutadhanañ-ca cāgo ca paññā: ‘me⁴ sattamam̐ dhanam̐. [342]

-u-|u-----||-u-u|u-u-
Yassa ete⁵ dhanā atthi, itthiyā purisassa vā,
uu-|u-----||u-----|u-u-
Adaliddo⁶ ti tam̐ āhu, amogham̐ tassa jīvitam̐. [343]

¹ Text, BJT add: *ca*; we would then need to understand resolution at the 6th syllable.

² Text, BJT: *ca modati*; it gives the same meaning.

³ ChS, Thai: *hirī*; I see no reason for a long vowel here.

⁴ ChS, Thai: *ve*.

⁵ Thai: *etā*?

⁶ Text, ChS: *Adaliddo*; showing the *l/!* alternation in the texts.

18: Vasnavaggo

Jā 103 Verijātakam

- 0 - - | 0 0 0 - || 0 0 - - | 0 - 0 - navipulā
 Yattha verī nivīsati,¹ na vase tattha Paṇḍito,
 - 0 - - | 0 - - - || - - 0 0 0 - -
 Ekarattam̐ dvirattam̐² vā dukkham̐ vasati verisu. [344]

Jā 379 Nerujātakam

0 - 0 - | 0 0 - || - - - - | 0 - 0 - bhavipulā
 Amānanā yattha siyā santānaṃ vā vimānanā,
 - 0 - - | 0 - - - || 0 - 0 0 0 - -
 Hīnasammānanā vā pi, na tattha vasatim̐³ vase. [345]

- - 0 - | 0 - - - || - - - - | 0 0 - -
 Yatthālaso⁴ ca dakkho ca, sūro bhīru ca pūjīyā,
 0 - 0 - | 0 - - || 0 0 - 0 0 - - ravipulā
 Na tattha santo vasanti,⁵ avisesakare nare.⁶ [346]

¹ Thai: *verim nivimsati*.

² ChS: *di-*.

³ Thai: *vasatī*; I take the accusative reading, but a locative: *vasate* is to be expected here.

⁴ Thai: *Yattha alaso*; we would need to understand resolution at the 3rd syllable.

⁵ Text, BJT: *nivasanti*; giving a 9-syllable line.

⁶ BJT, Thai: *nage*.

Jā 178 Kacchapajātakaṃ

U---|U---||UU---|U--
Janittaṃ me bhavittaṃ me,¹ iti pañke avassayim,
---|---||U---U--U-- bhavipulā
Taṃ maṃ pañko ajjhabhavi, yathā dubbalakaṃ tathā. [347]

--U--|U--U--||U--UU--U-- Anuṭṭhubha
Taṃ taṃ vadāmi, Bhaggava, suṇohi vacanaṃ mama:
---U--|---||U---|U--
Gāme vā yadi vāraññe, sukhaṃ yatrādhigacchati, [348]

--U---|U---||UU--U|U--
Taṃ janittaṃ bhavittaṃ-ca purisassa pajānato
--U---|U---||UU--U|U-- ravipulā
Yamhi jīve tamhi² gacche, na nicketahato siyā. [349]

Jā 304 Daddarajātakaṃ

U---|---U--||---UU|U-- bhavipulā
Sakā raṭṭhā pabbājito,³ aññaṃ janapadaṃ gato,
U---|---,---||U---|U-- mavipulā
Mahantaṃ koṭṭhaṃ kay¹rātha duruttānaṃ nidhetave. [350]

--U--|U---||--U--U|U--
Yattha posaṃ na jānanti, jātiyā vinayena vā,
U--|---,---||UU--|U-- mavipulā
Na tattha mānaṃ kay¹rātha, vasam⁴-aññātake jane. [351]

¹ Thai: *Janitaṃ me bhavitaṃ me*; similarly below.

² Thai: *Yahim jīve tahim*; same meaning.

³ Text, BJT: *pabbajito*; as though on their own account; however, they were sent forth.

⁴ Thai: *vasam*.

Jā 59 Bherivādajātakaṃ

⊖-⊖-⊖-⊖-⊖-||⊖⊖-⊖-⊖-⊖- bhavipulā
Dhame dhame nātidhame, atidhantaṃ hi pāpakaṃ,
⊖-⊖⊖⊖-⊖-⊖-||⊖⊖-⊖-⊖-⊖-
Dhantena hi¹ satam̐ laddham̐, atidhantena nāsitaṃ. [356]

Jā 116 Dubbacajātakaṃ

⊖⊖⊖⊖⊖⊖⊖-⊖-⊖-||⊖-⊖-⊖-⊖-⊖-
Atikaram-akar' Ācar¹ya, mayham-petaṃ² na ruccati,
⊖-⊖-⊖⊖-⊖-⊖-||⊖-⊖⊖⊖⊖-⊖-⊖-
Catutthe laṅghayitvāna,³ pañca-m-āyasi⁴ āvuto. [357]

¹ Thai: *Dhamantena*; present participle.

² Text, BJT: *mayhapetaṃ*.

³ Thai: *liṅghayitvāna*; I don't find this spelling in the Dictionaries.

⁴ Text, BJT read: *pañcami yasmim̐*, but the cadence is wrong here, it could be corrected by reading *yamhi*, an alternative form of the locative.

19: Bhāsanavaggo

Jā 98 Kūṭavāṇijajātakam¹

- - - - | - - - - || - - - - | - - - -
 Sādhu kho² Paṇḍito nāma, na tveva Atipaṇḍito,
 - - - - | - - - - || - - - - | - - - -
 Atipaṇḍitena puttana, manamhi upakūḷito.³ [358]

Jā 331 Kokālikajātakam

- - - - | - - - - || - - - - | - - - -
 Yo ve kāle asampatte, ativelaṃ pabhāsati,
 - - - - | - - - - || - - - - | - - - -
 Evaṃ so nihato seti, kokilāyi va⁴ atrajo. [359]

- - - - | - - - - || - - - - | - - - - navipulā
 Na hi sattham sunisitam, visam halāhalām-iva,⁵
 - - - - | - - - - || - - - - | - - - - mavipulā
 Evaṃ nikaṭṭhe⁶ pāṭeti vācā dubbhāsītā yathā. [360]

¹ Text: *-vāṇija-*, but elsewhere it is spelt with the retroflex *-ṇ-*.

² Text: *Sādhuko*.

³ Text, BJT: *upakūḷito*; the reading is not sure, but according to PED the verb in Sanskrit is *√kūḍ*; Thai: *upakuṭṭhito*; I do not find this word listed, but perhaps it would mean: [*I am well-nigh*] *boiled*; taking it from *kuṭṭhita*.

⁴ Thai: *kokilāyeva*; different sandhi.

⁵ Thai: *halāhalam-m-iva*; I don't understand this form, a similar one occurs below in the variants for *uragam iva*; I believe the correct reading here should be: *halāhalam iva*.

⁶ Thai: *nikaḍḍhe*; this may be a variant spelling.

-----|-----||-----|-----
Tasmā kāle akāle vā¹ vācaṃ rakkheyya Paṇḍito,
-----|-----||-----|-----
Nātivelam pabhāseyya, api attasamamhi vā. [361]

-----|-----||-----|-----
Yo ca kāle mitaṃ bhāse matipubbo Vicakkhaṇo,
-----|-----||-----|----- bhavipulā
Sabbe amitte tarati,² Supaṇṇo uragaṃ iva.³ [362]

SN 1.6.9 Tudubrahmasuttaṃ

-----|-----||-----|-----
Purisassa hi jātassa, kuṭhārī⁴ jāyate mukhe,
-----|-----||-----|-----
Yāya chindati attānaṃ bālo, dubbhāsitaṃ bhaṇaṃ. [363]

-----|-----||-----|----- Vetālīya (throughout)
Yo nindīyaṃ⁵ pasaṃsati,
-----|-----||-----|-----
Taṃ vā nindati yo pasaṃsiyo,
-----|-----||-----|-----
Vicināti mukhena so kalim,
-----|-----||-----|-----
Kalinā tena sukhaṃ na vindati. [364]

¹ Thai: *ca*.

² BJT, ChS, Thai: *ādeti*.

³ Text, Thai: *uragam-m-iva*.

⁴ BJT: *kuṭhāri*; Thai: *kudhārī*.

⁵ Text, ChS, Thai: *nindīyaṃ*, but the long vowel is needed in the opening.

SN 1.8.5 Subhāsitasuttam

Subhāsitaṃ uttamam-āhu santo,
Dhammaṃ bhaṇe nādhammaṃ - taṃ dutiyaṃ,¹
Piyam bhaṇe nāppiyam - taṃ tatiyam,
Saccam bhaṇe nālikam - taṃ catuttham. [365]

Tam-eva vācam bhāseyya yāyattānam na tāpaye,
Pare ca na vihiṃseyya - sā ve vācā subhāsitā. [366]

Jā 88 Sārambhajātakam

Kalyāṇim-eva muñceyya, na hi muñceyya pāpikam,
Mokkho kalyāṇiyā sādhu, mutvā tappati² pāpikam. [367]

Jā 537 Mahāsutasomajātakam

Ye kecime atthi rasā Pathavyā,
Saccam tesam sādhutaram rasānam,

¹ The cadence is wrong here, we could read *dutiyaṃ* to correct the metre, and *tatiyaṃ* in the next line.

² Text, BJT: *tapati*; but this gives the wrong meaning: [*but after speaking wickedly*] *he shines*? Evidently even if we write *tapati*, we must interpret it as *tappati*.

---|,|---|---
Sacce ʘhitā samaᅇabrāhmaᅇā ca,
---|,|---|---
Taranti jātimaraᅇassa pāraᅇm. [368]

SN 1.8.5 Subhāsitasuttam

---|---||---|---
Saccaᅇm ve amatā vācā, esa Dhammo sanantano,
---|---||---|---
Sacce atthe ca Dhamme ca, āhu santo patiᅇᅇhitā. [369]

Jā 320 Succajātakam¹

---|---||---|--- bhavipulā
Yaᅇm hi kay¹rā taᅇm hi vade, yaᅇm na kay¹rā na taᅇm vade,
---|---||---|--- ravipulā
Akarontaᅇ bhāsamānaᅇ pariᅇānanti Paᅇᅇitā. [370]

Jā 499 Sivijātakam

---|---||---|---
Yo ve Dassan-ti vatvāna, adāᅇe kurute mano,
---|---||---|---
Bhūmyā² so patitaᅇ pāsaᅇ gīvāyaᅇ paᅇimuᅇcati. [371]

---|---||---|---
Yo ve Dassan-ti vatvāna, adāᅇe kurute mano,
---|---||---|---
Pāpā pāpataro hoti, sampatto Yamasādhanaᅇ. [372]

¹ Text: *Suvajja*-.

² ChS, Thai: *Bhūmyaᅇ*.

Jā 422 Cetiya-jātakam

Alīkam bhāsamānassa apakkamanti devatā,
Pūtikañ-ca mukham vā ti, sakaṭṭhānā ca dhamsati,
Yo jānam pucchito pañham aññathā nam viyākare. [373]

Akāle vassati¹ tassa, kāle tassa na vassati,
Yo jānam pucchito pañham aññathā nam viyākare. [374]

Jivhā tassa dvidhā hoti, uragasseva² Disampati,
Yo jānam pucchito pañham, aññathā nam viyākare. [375]

Jivhā tassa na bhavati, macchasseva Disampati,
Yo jānam pucchito pañham, aññathā nam viyākare. [376]

Thiyo na³ tassa jāyanti, na pumā jāyare kule,
Yo jānam pucchito pañham, aññathā nam viyākare. [377]

¹ ChS, Thai: *vassatī*; to produce the pathyā cadence, but *savipulā* is acceptable.

² = *uragassa* + *iva*.

³ All texts: *va*; I believe this is the correct reading, but it gives an unacceptable meaning, so I have changed it to the negative, which correlates exactly with what is said below anyway: *To him there will be no children.*

---|U---||-U-U-U-U- savipulā

Puttā tassa na bhavanti, pakkamanti disodisaṃ,

---|U---||-U---|U-U-

Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare. [378]

Dhp 176 Ciñcamāṇavikāvatthu

---|U---||U---|U-U-

Ekam dhammaṃ atītassa, musāvādissa jantuno,

U-U-U|U---||-U---|U-U-

Vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ. [379]

20: Vajjavaggo

SN 1.1.35 Ujjhānasaññisuttam

---|---||---|---

“Kassaccayā na vijjanti, kassa natthi apāgataṃ,¹

---|---||---|---

Ko na² sammoham-āpādi, ko ‘dha³ Dhīro sadā sato?” [380]

---|---||---|---

“Tathāgatassa Buddhassa, sabbabhūtānukampino,

---|---||---|---

Tassaccayā na vijjanti, tassa natthi apāgataṃ,

---|---||---|---

So na sammoham-āpādi, so ‘dha⁴ Dhīro sadā sato.” [381]

Jā 392 Bhisapupphajātakaṃ

---|---||---|---

Anaṅgaṇassa posassa, niccaṃ sucigavesino,

---|---||---|--- mavipulā

Vāḷaggamattaṃ pāpassa⁵ abbhāmatthaṃ va khāyati. [382]

¹ = *apagataṃ*; long *-ā-* here is m.c. to fit the cadence; Thai: *apāhatam*? Same below.

² BJT omits *na*, but includes it in the repetition, and it is needed both for good sense and the metre.

³ Text, BJT, ChS: *ko vā*.

⁴ ChS: *so va*.

⁵ Thai: *Vāḷaggamattapāpassa*; alternative spelling of *Vāḷa*, showing the *l/!* alternation in the texts; and the words have been compounded. Meaning is unchanged.

Dhp 252 Meṇḍakaseṭṭhivatthu

ᵛ---|ᵛ,---||ᵛ-ᵛ|ᵛ-ᵛ-
Sudassaṃ vajjam-¹aññesaṃ, attano pana duddasaṃ,
ᵛ---ᵛ|-,---||ᵛ-ᵛ|ᵛ-ᵛ- māvīpulā
Paresaṃ hi so vajjāni opuṇāti² yathā bhusaṃ,
-ᵛ-ᵛ|ᵛ---||ᵛ-ᵛ|ᵛ-ᵛ-
Attano pana chādeti, kalīṃ va kitavā saṭho. [383]

Dhp 253 Ujjhānasaññittheravatthu

ᵛᵛ---|ᵛ---||---|ᵛ-ᵛ-
Paravajjānupassissa, niccaṃ ujjhānasaññino,
-ᵛ-ᵛ|ᵛ---||---|ᵛ-ᵛ-
Āsavā tassa vadḍhanti, ārā so āsavakkhayā. [384]

Dhp 50 Pāveyyakāḷivakavatthu

ᵛᵛ---|ᵛ---||ᵛᵛ---|ᵛ-ᵛ-
Na paresaṃ vilomāni, na paresaṃ katākataṃ
-ᵛ-ᵛ|ᵛ---||ᵛ-ᵛ|ᵛ-ᵛ-
Attano va avekkheyya, katāni akatāni ca. [385]

Jā 522 Sarabhaṅgajātakaṃ

--ᵛ-|-,ᵛᵛ|ᵛ-ᵛ- Jagatī
Kodhaṃ vadhitvā na kadāci socati,
--ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-
Makkhappahānaṃ isayo vaṇṇayanti,³

¹ Text: *vajjam*; giving *māvīpulā*.

² ChS, Thai: *opunāti*; showing the *n/ṇ* alternation in the texts.

³ There is a pause and restart at the 5th syllable in this line.

----|-,00|-0-- Vedic opening
 Sabbesaṃ vuttaṃ pharusaṃ khametha,
 ----|-,00|-0-- Vedic opening
 Etaṃ khantiṃ uttamam-āhu santo. [386]

0-0-|-0,0|-0--
 Bhayā hi seṭṭhassa vaco khametha,
 --0-|0,00|-0--
 Sārambhahetu¹ pana sādisassa,
 --0-|-0,0|-0--
 Yo cīdha² hīnassa vaco khametha,
 ----|-,00|-0-- Vedic opening
 Etaṃ khantiṃ uttamam-āhu santo. [387]

0-0-|-0,00|-0--
 Kathaṃ vijaññā catu-m-attharūpaṃ³
 --0-|-0,00|-0--
 Seṭṭhaṃ sarikkhaṃ atha vā pi hīnaṃ?
 0-0-|-0,0|-0--
 Virūparūpena caranti santo,
 --0,-|-00|-0--
 Tasmā hi sabbesavaco⁴ khametha. [388]

¹ Text: *-hetū*; but lengthening in not needed m.c.

² BJT: *cidha*; against the metre of the opening.

³ ChS: *catupattharūpaṃ*? Comm: *catūhi iriyāpathehi paṭicchannasabhāvaṃ*.

⁴ ChS: *sabbesaṃ vaco*; giving a heavy syllable in 6th position against the normal form of the metre.

Na hetam-atthaṃ mahatī¹ pi senā
Sarājikā yujjhamānā labhetha,
Yaṃ khantimā Sappuriso labhetha,
Khantī² balassūpasamanti verā. [389]

SN 1.11.4 Vepacittisuttam

“Bhayā nu Maghavā³ Sakka, dubbalyā no⁴ titikkhasi,
Suṇanto pharusam vācam sammukhā Vepacittino?” ti [390]

“Nāhaṃ bhayā na dubbalyā khamāmi Vepacittino,
Kathaṅhi mādiso Viññū bālena paṭisaṃyujeṽ.” ti [391]

“Bhiyyo bālā pabhijjeyyūṃ no cassa paṭisedhako,
Tasmā bhusena daṇḍena Dhīro bālaṃ nisedhaye.” ti [392]

¹ -ī is m.c.

² Text, Thai: *Khanti-*, against the metre.

³ BJT: *mathavā*? I don't know what this would mean, but Maghavā is another name for Sakka, and makes good sense. It is also the reading followed in the Burmese and Thai texts.

⁴ Thai: *dubbalyena*; same meaning.

— ◡ — ◡ | ◡ — — — || — — ◡ ◡ | ◡ — ◡ —

“Etad-eva ahaṃ maññe bālassa paṭisedhanaṃ:

◡ — — ◡ | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —

Paramṃ saṅkupitamṃ ñatvā, yo¹ sato upasammatī.” ti [393]

— ◡ — ◡ | ◡ — — — || — — — | ◡ — ◡ —

“Etad-eva titikkhāya, vajjamṃ passāmi, Vāsava,

◡ — — — | ◡ — — — || ◡ — — — | ◡ — ◡ — savipulā

Yadā naṃ maññati bālo: Bhayā myāyaṃ titikkhati,

— — ◡ ◡ | ◡ — — — || — ◡ — — | ◡ — ◡ —

Ajjhāruhati dummedho, go va bhiyyo² palāyinan.”-ti [394]

— — — ◡ | ◡ — — — || ◡ — — — | ◡ — ◡ —

“Kāmaṃ maññatu³ vā mā vā: Bhayā myāyaṃ titikkhati,

◡ — ◡ ◡ | ◡ — — — || — — — — | ◡ — ◡ —

Sad-atthaparamā atthā, khantiyā bhiyyo na vijjati. [395]

— ◡ — ◡ | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —

Yo have balavā santo, dubbalassa titikkhati,

◡ — ◡ ◡ | ◡ — — — || — — ◡ ◡ | ◡ — ◡ —

Tam-āhu paramaṃ khantiṃ: niccaṃ khamati dubbalo. [396]

◡ ◡ — — | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —

Abalan-taṃ balaṃ āhu, yassa bālabalaṃ balaṃ,

◡ — ◡ — | ◡ — — — || ◡ ◡ — — — | ◡ — ◡ —

Balassa Dhammaguttassa, paṭivattā na vijjati. [397]

— — ◡ — | ◡ — ◡ — || — — — ◡ | ◡ — ◡ — Anuṭṭhubha

Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati,

— — — ◡ | ◡ — — — || — — — — | ◡ — ◡ —

Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ. [398]

¹ We need to read: *so* here for good sense, but the texts all write *yo*.

² Text: *bhīyyo*, against the 2-morae rule. Here and below.

³ Text: *mañña*, against the metre.

U- -U- -| -U- -U- -|| -U- -U-|U- -U- - bhavipulā

Ubhinnam-attham carati attano ca parassa ca,

U- - -U-|U- - - -|| -U- -U-|U- -U- -

Param saṅkupitam ñatvā, yo sato upasammati. [399]

U- - -U-| - - - -|| -U- -U-|U- -U- - mavipulā

Ubhinnam tikicchantānam¹ attano ca parassa ca.

U- - - -|U- - - -|| - - - -U-|U- -U- -

Janā maññanti: Bālo ti, ye Dhammassa akovidā.” ti [400]

Catuttham Satakam

¹ The word-break is misplaced at the 3rd syllable here; it normally occurs at the 5th.

21: Kā mavaggo

Jā 136 Suvaṇṇahaṃsajātakam

-----|-----||-----|-----
 Yaṃ laddhaṃ tena tuṭṭhabbaṃ, atilobho hi pāpako,
 -----|-----||-----|-----
 Haṃsarājam gahetvāna, suvaṇṇā parihāyatha.¹ [401]

Jā 228 Kāmanītajātakam

-----|-----|-----
 Kaṇhāhi daṭṭhassa² karonti heke,
 -----|-----|----- Jagatī
 Amanussavaddhassa³ karonti Paṇḍitā.
 -----|-----|-----
 Na kāmanītassa karoti koci,
 -----|-----|-----
 Okkantasukkassa hi kā tikicchā? [402]

¹ Thai: *parihāyati*.

² Text: *Taṅhāhidaṭṭhassa*, BJT as above. Flora & Fauna: *Kaṇhasappa*, sometimes *Kālasappa*, meaning *black snake* both terms are more descriptions than actual names and refer to the king cobra *ophiophagus hannah*.

³ ChS: *-paviṭṭhassa*; same meaning, but the opening is ruined; Thai: *-viṭṭhassa*.

Dhp 216 Aññatarabrāhmaṇavatthu

---|---||---|---
Taṇhāya jāyatī soko, taṇhāya jāyatī¹ bhayaṃ,
---|---||---|---
Taṇhāya vip̐pamuttassa natthi soko, kuto bhayaṃ? [403]

Jā 467 Kāmajātakaṃ

---|---||---|---
Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
---|---||---|---
Addhā pītimano hoti, laddhā macco yad-icchati.² [404]

---|---||---|---
Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati,
---|---||---|---
Tato naṃ aparaṃ kāme, ghamme³ taṇhaṃ va vindati. [405]

---|---||---|---
Gavaṃ va siṅgino siṅgaṃ vaḍḍhamānassa vaḍḍhati,
---|---||---|---
Evaṃ mandassa posassa bālassa avijānato
---|---||---|---
Bhiyyo taṇhā pipāsā ca vaḍḍhamānassa vaḍḍhati. [406]

¹ Text: *jāyati*, in both lines, but metrically the long *-ī* (or: *jāyate*) is needed in the posterior, and is preferable is the prior line.

² This verse is the same as the first verse of Kāmasutta in Suttanipāta (4.1). As the text refers to eight verses and there are now nine, it was quite possibly added later owing to the coincidence of the first line with the following verse.

³ ChS: *dhamme?* [*just as thirst is found*] is things? or in the Dhamma?

Apacinetheva kāmāni¹ appicchassa, alolupo,
bhavipulā
Samuddamatto puriso, na so kāmehi tappati. [411]

Rathakāro va cammassa parikantaṃ upāhanaṃ,
Yaṃ yaṃ cajati² kāmānaṃ taṃ taṃ sampajjate sukhaṃ.
Sabbañ-ce³ sukham-iccheyya, sabbe kāme⁴ pariccaje. [412]

Jā 14 Vātamigajātakam

Vetālīya (throughout)
Na kiratthi⁵ rasehi pāpiyo,
Āvāsehi va⁶ santhavehi vā.
Vātamigaṃ gehanissitaṃ,⁷
Vasam-ānesi rasehi Sañjayo. [413]

¹ Text, ChS: *kāmānaṃ*.

² Thai: *jahati*; different verb, but same meaning.

³ BJT: *Sabbeñ-ce*; printer's error.

⁴ Text: *sabbakāme*; same meaning.

⁵ Text: *kiratthī*, against the metre.

⁶ BJT: *Āvasehi va*; Text, Thai: *vā*, against the metre; *va* is for *vā* m.c.

⁷ ChS, Thai: *gahana-*; same meaning, but against the metre.

Jā 346 Kesavajātakaṃ

---u|u---||---u|u-u-
Sādum̄ vā yadi vāsādum̄,¹ appaṃ vā yadi vā bahuṃ,
---|u---||---uu|u-u-
Vissattho yattha bhuñjeyya, vissāsaparamā rasā. [414]

SN 1.3.13 Doṇapākasuttam̄

uu-uu|u-u- Vetālīya (throughout)
Manujassa sadā satīmato,²
---uu|u-u-
Mattam̄³ jānatō⁴ laddhabhojane,
uu-uu|u-u-
Tanukassa⁵ bhavanti vedanā,
uu-uu|u-u-
Saṅikaṃ jīrati, āyupālayaṃ.⁶ [415]

SN 1.1.10 Araññasuttam̄

u---u|u---||---|u-u-
“Araññe viharantānaṃ, santānaṃ brahmacāriṇaṃ,
uu---|u---||---|u-u-
Ekabhattam̄⁷ bhuñjamānānaṃ, kena vaṇṇo pasīdatī?” ti [416]

¹ BJT: *Asādum̄ yadi vā sādum̄*; same meaning; Thai: *sādhum̄ vā yadi vāsādhum̄*.

² Text, Thai: *satimato*, against the metre; -ī- is m.c.

³ Text: *Vattam̄*, but translation indicates *mattam̄*.

⁴ The last syllable must be read as light to meet the needs of the metre.

⁵ Text, BJT: *Tanu tassa*.

⁶ Text: *āyum̄ pālayaṃ*, spoiling the cadence.

⁷ Counting the first vowel as light to allow for resolution.

○-○-○-|○-○-○-||-○-○-|○-○-
“Atītamaṃ nānusocanti, nappajappanti ‘nāgataṃ,
-○-○-|○-○-||-○-○-|○-○-
Paccuppanna yāpentī, tena vaṇṇo pasīdati. [417]

○-○-|○-○-||-○-○-|○-○-
Anāgatappajappāya, atītassānusocanā,
-○-○-|○-○-||-○-○-|○-○- mavipulā
Etena bālā sussanti, naḷo va harito luto.” ti [418]

22: Kodhavaggo

SN 1.7.1 Dhanañjānīsuttam

-----|-----||-----|-----
 Kodhaṃ jhatvā¹ sukhaṃ seti, kodhaṃ jhatvā na socati,
 -----|-----||-----|-----
 Kodhassa visamūlassa madhuraggassa, brāhmaṇa,²
 -----|-----||-----|-----
 Vadhaṃ Ar¹yā pasaṃsanti, taṃ hi jhatvā na socati. [419]

Jā 443 Cullabodhijātakaṃ

-----|-----||-----|-----
 Kaṭṭhasmiṃ matthamānasmiṃ pāvako nāma jāyati,
 -----|-----||-----|----- bhavipulā
 Tam-eva kaṭṭhaṃ ḍahati³ yasmā so jāyate gini. [420]

-----|-----||-----|-----
 Evaṃ mandassa posassa bālassa avijānato,
 -----|-----||-----|-----
 Sārambhā jāyate kodho, so pi teneva ḍayhati. [421]

-----|-----||-----|-----
 Aggīva tiṇakaṭṭhasmiṃ kodho yassa pavaḍḍhati,
 -----|-----||-----|----- bhavipulā
 Nihīyati tassa yaso, kālapakkhe⁴ va candimā. [422]

¹ ChS: *chetvā*, throughout; Thai *ghatvā*, throughout.

² ChS, Thai: *devate*; divine one.

³ Text, Thai: *dahati*; showing the *d/ḍ* alternation in the texts.

⁴ Text: *kālapakkhe*; showing the *l/ḷ* alternation in the texts.

U---|U---||---|U--
Anijjho¹ dhūmaketūva,² kodho yassūpasammati,
---U|---||---|U-- bhavipulā
Āpūrati tassa yaso, sukkapakke va candimā. [423]

AN 7.64 Kodhanasuttam

---U|U---||---|U--
Kodhasammadasammatto, āyasakyaṃ³ nigacchati,
---|U---||U---|U--
Ñātimitā suhajjā ca parivajjenti⁴ kodhanaṃ. [424]

U---|U---||---|U--
Anatthajanano kodho, kodho cittappakopano,⁵
U---|U---||---|U--
Bhayam-antarato jātaṃ taṃ jano nāvabujjhati. [425]

---|U---||---|U--
Kuddho atthaṃ na jānāti, kuddho Dhammaṃ na passati,
---|U---||---|U--
Andhantamaṃ⁶ tadā hoti, yaṃ kodho sahate naraṃ. [426]

¹ Text: *Anijjhano*; ChS: *Anedho*; Thai: *Anindo*?

² Text, BJT: *dhuma-*; but the expected spelling is with long *-ū-*, and there's no metrical reason for shortening.

³ Thai: *āyasakkham*; Comm. paraphrases with *āyasabhāvam*.

⁴ Text, BJT, ChS: *parivajjanti*; but the verb is *parivajjeti*.

⁵ Text: *-p-*; but gemination is expected here.

⁶ Text: *Andhatamaṃ*.

Jā 400 Dabbhapupphajātakam

U---U|U---||U---U|U---
Vivādena kisā honti, vivādena dhanakkhayā,
---|U---||---|U---
Jīnā¹ uddā vivādena - bhuñja Māyāvi rohitam. [427]

--U---U|U---||U---|U---
Evam-eva manussesu vivādo yattha jāyati
---U|U---||---|U---
Dhammaṭṭham paṭidhāvanti, so hi nesaṃ vināyako,
U---|U---||---|U---
Dhanā pi tattha jīyanti, Rājakoso pavaddhati. [428]

Dhp 201 Kosalarañño Parājayavatthu

U---|UUU---||---U|U--- navipulā
Jayam veram pasavati, dukkham seti parājito,
UU---|U---||---U|U---
Upasanto sukham seti, hitvā jayaparājayam. [429]

Jā 451 Cakkavākajātakam

--U---U|U---||UU---U|U---
Yo na hanti na ghāteti, na jināti na jāpaye,
---|U---||---U|U---
Mettam so sabbabhūtesu, veram tassa na kenaci. [430]

¹ Text, Thai: *Jinā*.

Dhp 5 Kālayakkhinīvatthu

Na hi verena verāni sammantīdha¹ kudācanaṃ,
Averena ca sammanti, esa Dhammo sanantano. [431]

Dhp 291 Kukkuṭa-aṇḍakhādikāvattu

Paradukkhūpadānena² attano³ sukham-icchati,
Verasāmsaggasāmsaṭṭho, verā so na parimuccati.⁴ [432]

Dhp 130 Chabbaggiyabhikkhuvatthu

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ,
Attānaṃ upamaṃ katvā, na haneyya na ghātaye. [433]

Jā 33 Sammodamānajātakaṃ

Sammodamānā gacchanti jālam-ādāya pakkhino,
Yadā te vivadissanti tadā ehinti me vasaṃ. [434]

¹ Text: *sammantidha*; the long vowel is expected though, through sandhi.

² Thai: *Paradukkhūpadhānena*?

³ Thai: *yo attano*; producing a 9-syllable line.

⁴ We might have expected the last line to read: *dukkhaṃ so na parimuccati*; *she is not free from suffering*, as in parallel versions of the verse. The resolution here occurs with the negative as the first syllable. We could also simply drop *so*, as it is unnecessary for the meaning.

23: Bālavaggo

Dhp 64 Udāyittheravatthu

- ॐ - - | ॐ - - - - || - ॐ - - | ॐ - ॐ -
 Yāvajīvam-pi ce bālo Paṇḍitaṃ pay¹rupāsati,
 - ॐ - - | ॐ - - - - || - - - ॐ | ॐ - ॐ -
 Na so Dhammaṃ vijānāti, dabbī sūparasaṃ yathā. [435]

Dhp 63 Gaṇṭhibhedakacoravatthu

- - - - | ॐ ॐ - - - || - ॐ - - | ॐ - ॐ - savipulā
 Yo bālo maññati¹ bālyaṃ, Paṇḍito vāpi tena so,
 - ॐ - ॐ | ॐ ॐ - - - || ॐ - - - | ॐ - ॐ - savipulā
 Bālo ca paṇḍitamānī,² sa ve bālo ti vuccati. [436]

Dhp 72 Saṭṭhikūṭasahassapetavatthu

- ॐ - ॐ | ॐ - - - - || - - - - | ॐ - ॐ -
 Yāvad-eva anattāya ñattaṃ bālassa jāyati,
 - ॐ - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
 Hanti bālassa sukkaṃsaṃ, muddham-assa³ vipātayaṃ. [437]

Jā 122 Dummedhajātakaṃ

ॐ - - - | ॐ - - - - || ॐ - - - ॐ | ॐ - ॐ -
 Yasaṃ laddhāna' dummedho, anattamaṃ carati attano,
 - ॐ - ॐ | ॐ - - - - || - - - ॐ | ॐ - ॐ -
 Attano ca paresaṇ-ca hiṃsāya paṭipajjati. [438]

¹ Thai: *maññatī*; to give pathyā, but savipulā is found in the early texts.

² Text: *paṇḍitamāni*; but the correct spelling is with the long vowel.

³ Thai: *muddham̐ assa*.

Jā 46 Ārāmadūsakajātakam

Na ve anattakusalena atthacar¹yā sukhāvahā,
Hāpeti attham̐ dummedho, kapi ārāmiko yathā. [439]

Jā 45 Rohiṇijātakam

Seyyo amitto medhāvī yañ-ce bālānukampako,
Passa Rohiṇikam̐ jammim̐, Mātaram̐ hantvāna, socati.¹ [440]

Jā 480 Akittijātakam

Bālam̐ na passe na suṇe, na ca bālena samvase,
Bālen' allāpasallāpaṃ² na kare, na ca rocaye. [441]

Anayam̐ nayati dummedho, adhurāya³ niyuñjati,
Dunnayo seyyaso hoti, sammā vutto pakuppati,
Vinayam̐ so na jānāti, sādhu tassa adassanam̐. [442]

¹ The posterior line has 9 syllables.

² Text: *Bālena allāpasallāpaṃ*; which is hypermetric.

³ ChS: *adhurāyam̐*; alternative form of the locative.

Jā 522 Sarabhaṅgajātakaṃ

--o-|-,oo|-o-o- Jagatī
Gambhīrapañhaṃ manasā vicintayaṃ,¹
--o-|-,oo|-o-o-
Nāccāhitaṃ² kamma³ karoti luddaṃ,
--o-|-,oo|-o-o- Jagatī
Kālāgataṃ atthapadaṃ na riñcati:
o-o-|-,o-o-|-o-o-
Tathāvidhaṃ paññavantaṃ, vadanti. [443]

Sn 3.11 Nālakasuttaṃ⁴

o-o-|-o-o-||-----|o-o- bhavipulā
Yad-ūnakaṃ taṃ saṇati,⁵ yaṃ pūraṃ⁶ santam-eva taṃ,
-o-o-|o-o-||oo-----|o-o-
Aḍḍhakumbhūpamo bālo, rahado pūro va Paṇḍito. [444]

Jā 202 Keḷisīlajātakaṃ⁷

-----|o-----||-o-o|o-o-
Haṃsā koñcā mayūrā ca, hatthiyo⁸ pasadā migā,
-----|o-----||-o-o-|o-o-
Sabbe sīhassa bhāyanti, natthi kāyasmī¹ tulyatā. [445]

¹ ChS, Thai: *manasābhicintayaṃ*; meaning would be the same, but I do not find a verb form *abhicinteti* in the Dictionaries.

² Thai: *Naccāhitaṃ*.

³ Ellipsis is to avoid the heavy 6th syllable.

⁴ Text: *Kālaka-*, by mistake.

⁵ Text, Thai: *saṇati*; showing the *n/ṇ* alternation in the texts.

⁶ BJT: *puraṃ*; printer's error.

⁷ Text: *Keli-*; showing the *l/ḷ* alternation in the texts.

⁸ Text, ChS: *hatthayo*.

- - - - - || - - - - -

Evam-eva manussesu daharo ce pi paññavā,

- - - - - || - - - - -

So hi tattha mahā hoti, neva bālo sarīravā. [446]

Jā 522 Sarabhaṅgajātakaṃ

- - - - - , - - - - -

Paññā hi seṭṭhā kusalā vadanti,

- - - - - , - - - - -

Nakkhattarājā-r-iva tārakānaṃ,

- - - - - , - - - - -

Sīlaṃ sirim² cāpi satañ-ca Dhammo,

- - - - - , - - - - -

Anvāyikā paññavato bhavanti. [447]

¹ Text, BJT: *kāyasmim*; we could also read *kāyamhi* m.c. with the same meaning.

² ChS, Thai: *sīrī*?

24: Cittavaggo

SN 1.1.62 Cittasuttam

---|---||---|--- savipulā
 Cittena nīyati loko, cittena parikassati,¹
 ---|---||---|---
 Cittassa ekadhammassa sabbe va vasam-anvagū.² [448]

Dhp 42 Nandagopālakavatthu

---|---,---||---|--- mavipulā
 Diso disaṃ yan-taṃ³ kay¹rā, verī vā pana verinaṃ,
 ---|---||---|---
 Micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare. [449]

Dhp 43 Soreyyattheravatthu

---|---||---|---
 Na taṃ Mātā Pitā kay¹rā aññe vā pi ca ñātakā,
 ---|---||---|---
 Sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare. [450]

¹ Thai: *parikissati*; passive form, same meaning.

² Text: *anvagu*.

³ Text, ChS: *yam taṃ*.

Jā 185 Anabhiratijātakam

U-U-,!-U-|-U--- Tuṭṭhubha¹

Yathodake āvile appasanne,

U-U-,!-U-U-|-U--- hypermetric

Na passatī² sippisambukam macchagumbam,³

---U-U--- irregular

Evaṃ āvile hi⁴ citte,

U-U-,!-U-|-U---

Na passatī attadattham parattham. [451]

U-U-,!---|-U---⁵

Yathodake acche vippasanne,

---U-,!-UU|-U---

Yo passatī sippi ca macchagumbam,⁶

---U-U-U--- irregular

Evaṃ anāvile hi citte,

---U-,!-U-|-U---

So passatī attadattham parattham. [452]

¹ The metre is Tuṭṭhubha with a very irregular 3rd line in both verses.

² All texts read: *passati* throughout, but the long vowel is required by the metre.

³ Text: *sippisambukamacchagumbam*; ChS, Thai: *sippikasambukañ-ca sakkharam vālukam macchagumbam*; although the first line is then good metrically, the second is not metrical at all. Same readings come just below. We need to exclude: *sippi-* to correct the metre.

⁴ ChS, Thai: *āvilam-hi citte*; similarly below.

⁵ The break is incorrect here, with no easy way to fix it.

⁶ BJT: In the text, *-i* is m.c. I would still prefer to read *sippikā*.

Ud 4.4 Juṇhasuttam

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati,
◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Virattaṃ rajanīyesu, kopaneyye na kuppati,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Yassevaṃ bhāvitaṃ cittaṃ, kuto taṃ dukkham-essati. [453]

Jā 118 Vaṭṭakajātakaṃ

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Nācintayanto puriso visesam-adhigacchati,
◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Cintitassa phalaṃ passa: muttosmi' vadhabandhanā.¹ [454]

Jā 6 Devadhammajātakaṃ

◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Hiri-ottappasampannā, sukkadhammasamāhitā,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Santo Sappurisā loke devadhammā ti vuccare. [455]

Jā 423 Indriyajātakaṃ

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Dakkhaṃ gahapatiṃ² sādhu, saṃvibhajjañ-ca bhojanaṃ,
◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Ahāso atthalābhesu, atthavyāpatti avyatho. [456]

¹ Text: *Mārabandhanā*.

² Text, Thai: *gahapatam*; ChS: *gahapatī*. There is also a variant reading found in many editions: *dukkham gahapatiṃ sādhu*, but I fail to make sense of this: *good is the householder's suffering?*

Jā 545 Vidhurajātakam

--o-|-o,o|-o-o- Jagatī

“Yātānuyāyī ca bhavāhi, māṇava,¹

--o-|-o,o|-o---

Allaṅ-ca² pāṇim parivajjayassu.

--o-|-o,o|-o---

Mā cassu mittesu kadāci dubbhi,³

--o-|-o-o-|-o--- irregular opening

Mā ca vasam asatīnam nigacche.”⁴ [457]

o-o-|-o,o|-o---

“Katham nu yātam anuyāyī⁵ hoti?

--o-|-o,o|-o---

Allaṅ-ca pāṇim dahate katham so?

oo-|-o,o|-o---

Asatī ca kā, ko pana mittadubbho,

--o-|-o-o-|-o---

Akkhāhi me pucchito etam-attham.” [458]

o-o-|-o-o|-o---

“Asanthutam no pi ca diṭṭhapubbam,⁶

--o-|-o,o|-o---

Yo āsanenāpi nimantayeyya,

¹ Text: *mānava*; showing the *n/ṇ* alternation in the texts.

² BJT: *Addaṅ-ca*; same throughout.

³ BJT: *dūbhi*; but spelt: *dubbhi* elsewhere. ChS, Thai: *dubbhī*; but there appears to be no reason for the lengthening.

⁴ Text: *gacche*, which ruins the cadence.

⁵ ChS, Thai: *anuyāyī*; unnecessary lengthening, which ruins the cadence. Same below.

⁶ BJT: *va diṭṭhipubbam*.

--o-|-,oo|-o--
 Tasseva atthaṃ puriso kareyya,
 --o-|-,o,oo|-o-- Jagatī
 Yātānuyāyī ti tam-āhu Paṇḍitā. [459]

--o-|-,oo|-o--
 Yassekarattim-pi ghare vaseyya,
 --o-|-,oo|-o--
 Yatthannapānaṃ puriso labhetha,¹
 o-o-|-,oo|-o-- Jagatī
 Na tassa pāpaṃ manasā pi cetaye,²
 o-o-|-,oo|-o--
 Adubbhapāṇim³ dahate mittadubbho.⁴ [460]

--o-|-,oo|-o--
 Puṇṇam-pi cemaṃ⁵ pathaviṃ dhanena,
 --o-|,oo-|-o--
 Dajjitthiyā puriso sammatāya,
 --o-|,oo-|-o--
 Laddhā khaṇaṃ atimaññeyya tam-pi,
 --o-|,oo-|-o--
 Tāsaṃ vasaṃ asatīnaṃ na gacche. [461]

----|-,oo|-o-- Vedic opening
 Evaṃ kho yātaṃ anuyāyī hoti,
 --o-|-,oo|-o--
 Allañ-ca pāṇim dahate punevaṃ,

¹ ChS, Thai: *labheyya*; alternative form of the optative.

² ChS, Thai: *cintaye*; same meaning.

³ BJT: *Addaṅ-ca pāṇim*; ChS, Thai: *Adubbhī pāṇim*.

⁴ The line pauses at the 5th and restarts from the same position.

⁵ Text, BJT: *cetaṃ*; wrong gender.

uu--u-|-,-uu|-u--

Asatī ca sā, so pana mittadubbho.

--u-,-|-uu|-u--

So Dhammiko¹ hoti pahass² adhammaṃ.” [462]

Jā 332 Rathalaṭṭhijātakam

uu--u-,-|-u-|-u--

Alaso gihī kāmabhogī na sādhu,

u--u-,-|-uu|-u--

Asaññato pabbajito na sādhu,

--u-|-u,-uu|-u--

Rājā na sādhu anisammakārī,

--u-,-|-u-|-u--

Yo paṇḍito kodhano taṃ na sādhu. [463]

Jā 431 Hāritajātakam

---|-u---||---uu|u--

Cattārome, Mahārāja, loke atibalā bhusā,

---|-u---||---u--|u--

Rāgo doso mado moho, yattha paññā na gādhati. [464]

--u-|-u---||u---u|u--

Medhāvinam-pi hiṃsanti Isim Dhammaguṇe³ rataṃ

u---|-u---||u---|u--

Vitakkā pāpakā, Rāja, subhā rāgūpasamhitā.⁴ [465]

¹ Text, BJT: *Dhammiyo*?

² Text, BJT: *pahassu*; Thai: *jahassu*; same meaning, but elipsis is required to fit the cadence.

³ Thai: *IsiDhammaguṇe*; compound form.

⁴ Text: *-u-*; different way of forming the sandhi.

Jā 107 Sālittakajātakaṃ

- ॐ - - - - - || ॐ - ॐ - ॐ - ॐ -

Sādhu kho sippakaṃ¹ nāma, api yādisa' kīdisaṃ,

- ॐ - - - - - || - - - - - | ॐ - ॐ -

Passa khañjappahārena - laddhā gāmā catuddisā.² [466]

¹ Text: *sippatam*; printer's error?

² Text: *catuddisam*.

25: Itthivaggo

Jā 108 Bāhiyājātakam

---|---||---|---

Sikkheyya sikkhitabbāni, santi sacchandino¹ janā.

---|---||---|---

Bāhiyā hi suhannena,² Rājānam-abhirādhayi. [467]

Jā 489 Surucijātakam

---|---||---|---

Itthiyo jīvalokasmim yā honti³ samacārinī.

---|---||---|--- bhavipulā

Medhāvini sīlavatī, sassudevā patibbatā. [468]

---|---||---|---

Tādisāya sumedhāya, sucikammāya nāriyā,

---|---||---|---

Devā dassanam-āyanti mānusiya amānusā. [469]

¹ ChS, Thai: *tacchandino*.

² Text: *subhannena*; whereas the word appears to be *su* + *hanna*.

³ ChS: *hoti*? Singular where a plural is needed.

Jā 547 Vessantarajātakam¹

navipulā
Naggā nadī anudakā,² naggam³ ratṭham Arājakam,
Itthīpi⁴ vidhavā naggā, yassāpi dasabhātarō. [470]

Dhajo Rathassa paññāṇam, dhūmo paññāṇam-aggino,
Rājā Rathassa paññāṇam, bhattā paññāṇam-itthiyā. [471]

Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā,⁵
Tam ve devā pasamsanti, dukkaram hi karoti sā. [472]

Sāmikam anubandhissam, sadā kāsāyavāsini,
Pathavyāpi abhijjantyā vedhavyam kaṭukitthiyā.⁶ [473]

¹ BJT: *Mahāvessantarajātakam*.

² ChS, Thai: *anūdakā*; I can see no reason for the lengthening of the vowel here. It gives the Anuṭṭhubha variation.

³ BJT: *naggā*; but this is not in agreement.

⁴ Text, BJT: *Itthi pi*; giving light syllables in 2nd and 3rd positions which is normally avoided.

⁵ ChS, Thai: *kittimam*; but a nominative is required.

⁶ BJT has a very different reading here: *Pathavyāpi abhejjantyā nicche Vessantaram vīnā, Vedhabbam kaṭukam loke gacchañ-ñeva Rathesabha*.

- - - - | - - - - || - - - - | - - - - bhavipulā
Katham̐ nu tāsam̐ hadayam̐ sukharā vata itthiyo,
 - - - - | - - - - || - - - - | - - - - ravipulā
Yā sāmike dukkhitamhi, sukham-icchanti attano? [474]

 - - - - | - - - - || - - - - | - - - -
Nikkhamante Mahārāje Sivīnam̐ Raṭṭhavaḍḍhane,
 - - - - | - - - - || - - - - | - - - -
Tam-aham̐ anubandhissam̐, sabbakāmadado hi me. [475]

AN 5.33 Uggahasuttam¹

 - - - - | - - - - || - - - - | - - - - Anuṭṭhubha
Yo nam̐ bharati sabbadā, niccam̐ ātāpi ussuko,
 - - - - | - - - - || - - - - | - - - -
Sabbakāmaharam̐ posam̐: bhattāram̐ nātimaññati. [476]

 - - - - | - - - - || - - - - | - - - -
Na cāpi sotthi bhattāram̐ icchācārena² rosaye.
 - - - - | - - - - || - - - - | - - - -
Bhattū³ ca garuno sabbe paṭipūjeti Paṇḍitā. [477]

¹ These four verses replace four others from Kuṇārajātakaṃ (Jā 536) which I judge to be offensive.

² Text, Thai: *issācārena*.

³ Thai: *Bhattu*; giving short syllables in 2nd and 3rd positions which is normally avoided.

--o-|ooo-||-o-o|o-o- navipulā
 Uṭṭhāyikā¹ analasā, saṅgahītaparijjanā,²
 --o-|o-o-||-o-o|o-o- bhavipulā
 Bhattū manāpam³ carati, sambhatam anurakkhati. [478]

----|o----||-o-o|o-o-
 Yā evam vattatī nārī, bhattuchandavasānugā,⁴
 o----|o----||-o-o|o-o-
 Manāpā nāma te devā, yattha sā upapajjati. [479]

AN 7.63 Sattabhariyāsuttam

o-o-|-,oo|-o-o- Jagatī
 Paduṭṭhacittā ahitānukampinī,
 --o-|-,oo|-o-o- Jagatī
 Aññesu rattā atimaññate patim,
 o-o-|-,o,|o-o- Jagatī
 Dhanena kītassa, vadhāya ussukā,
 --o-|-,oo|-o-o- Jagatī
 Yā evarūpā purisassa bhariyā:
oo-o-|-,o,|o-o- Jagatī
 Vadhakā⁵ ca bharīyā⁶ ti ca sā pavuccati. [480]

¹ Text, BJT, ChS: *Uṭṭhāhikā*.

² Text, ChS: *saṅgahita-*; giving short syllables in 2nd and 3rd positions which is normally avoided.

³ BJT: *manāpā*.

⁴ BJT: *-cch-*; but gemination is not expected here, and not needed for the metre either.

⁵ ChS: *Vadhā*.

⁶ I count the *-i-* in this word as epenthetic, although in the previous line it has to be counted as having its full value.

--○--,-|○○|-○○-- Jagatī
 Yam itthiyā vindati sāmiko dhanam,
 --○--|-○,○|-○○-- Jagatī
 Sippam vaṇijjañ-ca kasim¹ aditṭhamam,
 --○--|-,○○|-○○-- Jagatī
 Appam-pi tasmā² apahātum-icchati,
 --○--|-,○○|-○○-- Jagatī
 Yā evarūpā purisassa bhariyā:
 --○--|-○,○|-○○-- Jagatī
 Corī³ ca bharⁱyā ti ca sā pavuccati. [481]

○○○-|-,○○|-○○-- Jagatī
 Akammakāmā alasā mahagghasā,⁴
○○○○-|-,-|○-|○○--
 Pharusā ca caṇḍī,⁵ duruttavādinī,
 --○--|-,○○|-○○-- Jagatī
 Uṭṭhāyakānam abhibhuyya vattati,
 --○--|-,○○|-○○-- Jagatī
 Yā evarūpā purisassa bhariyā:
 --○--|-○,○|-○○-- Jagatī
 Ayyā ca bharⁱyā ti ca sā pavuccati. [482]

¹ Thai: *kasim-*; against the cadence.

² ChS: *tassa*.

³ Thai: *Corā*; but below *corī*.

⁴ Text: *mahagghayā*.

⁵ BJT: *Pharusā caṇḍī ca*; which ruins the opening; Thai: *Pharusā ca caṇḍī ca*; where we would need to understand the extended metre, pausing and restarting at the 5th syllable.

--o-|-o,u|-o-o- Jagatī
 Yā sabbadā hoti hitānukampinī,
 --o-|-o,u|-o-o- Jagatī
 Mātā va puttāṃ anurakkhate patim,
 o-o-|-o,u|-o-o- Jagatī
 Tato dhanāṃ sambhatam-assa rakkhati,
 --o-|-o,u|-o-o- Jagatī
 Yā evarūpā purisassa bhariyā:
 --o-|-o,u|-o-o- Jagatī
 Mātā ca bhariyā ti ca sā pavuccati. [483]

o-o-|-o,u|-o-o-
 Yathā pi jeṭṭhā bhaginī kaniṭṭhā,¹
 o-o-|-o,u|-o-o- Jagatī
 Sagāravā hoti sakamhi sāmike,
 o-o-|-o,u|-o-o- Jagatī
 Hirīmanā bhattuvāsānuvattinī,
 --o-|-o,u|-o-o- Jagatī
 Yā evarūpā purisassa bhariyā:
oo-o-|-o,u|-o-o- Jagatī
 Bhaginī ca bhariyā ti ca sā pavuccati. [484]

--o-|-o,u|-o-o- Jagatī
 Yā cīdha disvāna patim pamodati,
 o-o-|-o,u|-o-o- Jagatī
 Sakhī sakhāraṃ va cirassam-āgataṃ,
 --o-|-o,u|-o-o- Jagatī
 Koleyyakā sīlavatī patibbatā,
 --o-|-o,u|-o-o- Jagatī
 Yā evarūpā purisassa bhariyā:
 o-o-|-o,u|-o-o- Jagatī
 Sakhī ca bhariyā ti ca sā pavuccati. [485]

¹ ChS: *kaniṭṭhakā*; in which case we have a Jagatī line.

--o-|-,,oo|-o-o- Jagatī
 Akkuddhasantā vadhadaṇḍatajjitā,
 o-o-|-,,oo|-o-o- Jagatī
 Aduṭṭhacittā,¹ patino titikkhati,
 --o-|-,,oo|-o-o- Jagatī
 Akkodhanā bhattuvasānuvattinī,
 --o-|-,,oo|-o-o- Jagatī
 Yā evarūpā purisassa bhariyā:
 --o-|-,,oo|-o-o- Jagatī
 Dāsī ca bhar'yā ti ca sā pavuccati. [486]

--o-|-,,oo|-o-o- Jagatī
 Yā cīdha bhar'yā vadhakā ti vuccati,
 --o-|-,,oo|-o-o- Jagatī
 Corī ca ayyā ti ca yā pavuccati,
 --o-|-,,oo|-o-o- Jagatī
 Dussīlarūpā pharusā anādarā,
 --o-|-,,oo|-o-o- Jagatī
 Kāyassa bhedaṅ Nirayaṁ vajanti tā.² [487]

--o-|-,,oo|-o-o-
 Yā cīdha Mātā bhaginī sakhī ca,³
 --o-|-,,oo|-o-o- Jagatī
 Dāsī ca bhar'yā ti ca sā pavuccati,
 --o-|-,,oo|-o-o- Jagatī
 Sīle ṭhitā⁴ nācirarattasamvutā,
 --o-|-,,oo|-o-o- Jagatī
 Kāyassa bhedaṅ Sugatiṁ vajanti tā. [488]

¹ Thai: *Aduṭṭhacittā*.

² Text omits: *tā*; giving a Tuṭṭhubhā line; same in the next verse below.

³ ChS: *sakhī ti ca*; giving a jagatī line, meaning is hardly changed.

⁴ ChS, Thai: *ṭhitattā cirarattasamvutā*.

AN 4.53 Paṭhamasaṁvāsasuttam

U--U--|U---||U---U|U--U--
U**h**o ca honti dussīlā, k**a**dar¹yā paribhāsakā,
---U--|UUU---||U---|U--U-- navipulā
Te honti jānīpatayo chavā saṁvāsam-āgatā. [489]

--U--|U---||U---U|U--U--
Sāmiko hoti dussīlo, k**a**dar¹yo paribhāsako,
---U|U---||U---|U--U--
B**h**ar¹yā sīlavatī hoti, vadaññū vītamaccharā,
--U--|---UU---||U--UU|U--U-- bhavipulā
Sāpi devī saṁvasati, chavena patinā saha. [490]

--U--|U---||U---|U--U--
Sāmiko sīlavā hoti, vadaññū vītamaccharo,
UU--|U---||U---U|U--U--
B**h**ariyā¹ hoti dussīlā, k**a**dar¹yā paribhāsikā,
---U--|---UU---||---UU|U--U-- bhavipulā
Sāpi chavā saṁvasati, devena patinā saha. [491]

U---|U---||--U--|U--U--
U**h**o saddhā vadaññū ca, saññatā² Dhammajīvino,
---U--|UUU---||--U--|U--U-- navipulā
Te honti jānīpatayo aññam-aññam piyaṁvadā. [492]

¹ *Bhariyā* must be counted as three syllables despite so many occasions where it counts as two. Another way to correct the metre would be to read *bhavati* rather than *hoti*.

² Text: *saññātā*.

---|---||---|---
Atthāsaṃ pacurā hontī, phāsaṃ¹ upajāyati,
---|---||---|---
Amittā dummanā hontī ubhinnāṃ samasīlināṃ. [493]

---|---||---|---
Idha Dhammāṃ caritvāna, samasīlabbatā ubho,
---|---||---|---
Nandino devalokasmiṃ² modanti kāmakāmino. [494]

Jā 545 Vidhuraajātakam

---|---||---|---
Na sādharmaṇadārassa, na bhuñje sādum-ekako,³
---|---||---|--- bhavipulā
Na seve lokāyatikaṃ netam paññāya vaddhanam.⁴ [495]

---|---||---|---
Sīlavā vattasampanno, appamatto vicakkhaṇo,
---|---||---|---
Nivātavutti atthaddho, surato sakhilo mudu. [496]

---|---||---|---
Saṅgahetā ca mittānaṃ, saṃvibhāgī vidhānavā,
---|---||---|---
Tappeyya annapānena sadā samaṇabrāhmaṇe. [497]

¹ Text, BJT: *phāsattham*.

² Text: *devalokamhi*; alternative form of the locative.

³ BJT: *ekato*.

⁴ ChS, Thai: *vaḍḍhanam*; showing the *d/ḍ* alternation in the texts.

- - - - | - - - - || - - - - | - - - -

Dhammakāmo sutādhāro, bhaveyya paripucchako,

- - - - | - - - - || - - - - | - - - -

Sakkaccaṃ payⁱrupāseyya sīlavante bahussute. [498]

- - - - | - - - - || - - - - | - - - -

Gharam-āvasamānassa gahaṭṭhassa sakaṃ gharaṃ,

- - - - | - - - - || - - - - | - - - -

Khemā vutti siyā evaṃ, evaṃ nu assa saṅgaho. [499]

- - - - | - - - - || - - - - | - - - -

Avyāpajjhā¹ siyā evaṃ, saccavādī ca māṇavo,

- - - - | - - - - || - - - - | - - - -

Asmā lokā paraṃ lokam, evaṃ pecca na socati. [500]

Pañcamaṃ Satakam

¹ BJT: *Avyāpajjho*; ChS, Thai: *Abyābajjham*; the spelling and derivation of this word is unsure.

26: Puttavaggo

AN 3.31 Sabrahmakasuttam

---|---||---|---
 ‘Brahmā’ ti Mātāpitaro, ‘pubbācarīyā’ ti vuccare,
 ---|---||---|---
 Āhuṇeyyā¹ ca puttānaṃ pajāya anukampakā. [501]

---|---||---|---
 Tasmā hi ne namasseyya sakkareyyātha² Paṇḍito
 ---|---||---|---
 Annena atha pānena vatthena; sayanena ca,
 ---|---||---|--- ravipulā
 Uchchādanena nhāpanena, pādānaṃ dhovanena ca. [502]

---|---||---|---
 Tāya nam³ paricarīyāya Mātāpitusu⁴ Paṇḍito,⁵
 ---|---||---|---
 Idheva⁶ nam pasamsanti, pecca Sagge pamodati.⁷ [503]

¹ ChS, Thai: *Āhuneyyā*; showing the *n/ṇ* alternation in the texts.

² Text, BJT: *sakkareyyatha*; alternative sandhi; ChS: *sakkareyya ca*.

³ Thai omits: *Tāya nam*; leaving an unmetrical line.

⁴ ChS: *Mātāpitūsu*; showing the *u/ū* alternation in the locative.

⁵ BJT: *Paṇḍitā*; but a singular is more suitable.

⁶ BJT: *Idha ceva*.

⁷ BJT: *ca modati*; it gives the same meaning.

Iti 74 Puttasuttam

○ ○ - - | ○ ○ - - || - ○ - - | ○ - ○ - savipulā
Atijātaṃ anujātaṃ puttam-icchanti Paṇḍitā,
○ ○ - - | ○ - - - || - - ○ ○ | ○ - ○ -
Avajātaṃ na icchanti, so hoti kulagandhano, [504]

- - - - | -, - - - || - ○ - ○ | ○ - ○ - mavipulā
Ete kho puttā lokasmim; ye¹ bhavanti upāsakā
- - - - | ○ - - - || ○ - - - | ○ - ○ -
Saddhā sīlena sampannā, vadaññū vītamaccharā,
- - - ○ | ○ - - - || ○ ○ - ○ | ○ - ○ -
Cando va abbhanā mutto² parisāsu virocare. [505]

AN 5.39 Puttasuttam

- ○ - - | ○ - - - || - - - - | ○ - ○ -
Pañca ṭhānāni³ sampassaṃ puttam icchanti Paṇḍitā:
○ - - - | ○ - ○ - || - - - - | ○ - ○ - Anuṭṭhubha
Bhato⁴ vā no bharissati,⁵ kiccaṃ vā no karissati, [506]

○ ○ - - | ○ - - - || - - - ○ | ○ - ○ -
Kulavaṃso ciraṃ tiṭṭhe,⁶ dāyajjaṃ paṭipajjati,
○ ○ - ○ | ○ - - - || - ○ - ○ | ○ - ○ -
Atha vā pana petānaṃ dakkhiṇaṃ anupadassati.¹ [507]

¹ Text: *yo*; singular, where a plural is needed; Thai: *Ye ca*.

² BJT, ChS, Thai read: *cando abbhaghanā mutto*; but it seems to me that a word for *like* is required by the sense.

³ Thai: *Pañcaṭṭhānāni*.

⁴ Text: *Bhatā*.

⁵ Text, BJT: *bharissanti*; plural where a singular is required.

⁶ Text, BJT: *ṭhassati*.

-----|-----||-----|-----
Ṭhānānetāni sampassaṃ puttaṃ² icchanti Paṇḍitā,
-----|-----||-----|----- bhavipulā
Tasmā santo Sappurisā kataññū katavedino, [508]

-----|-----||-----|----- bhavipulā
Bhāranti Mātāpitaro, pubbe katam-anussaraṃ,
-----|-----||-----|----- mavipulā
Kāronti nesaṃ kiccāni, yathā taṃ pubbakāriṇaṃ. [509]

-----|-----||-----|----- mavipulā
Ovādakārī bhataposī, kulavaṃsaṃ ahāpayāṃ,
-----|-----||-----|-----
Saddho sīlena sampanno, putto hoti pasaṃsiyo. [510]

Jā 532 Soṇanandajātakaṃ

-----|-----||-----|-----
Mātāpitā ca Bhātā ca Bhaginī nātibandhavā,
-----|-----||-----|-----
Sabbe jeṭṭhassa te bhārā, evaṃ jānāhi Bhātara.³ [511]

¹ ChS: *anuppadassati*; which would prevent resolution and make the metre hypermetric; Thai: *dakkhiṇaṃnupadassati*; an impossible form in Pāli, so it may be a transcription error.

² Text: *puttam-*.

³ ChS, Thai: *Bhāradha*.

27: Ovādavaggo

Jā 537 Mahāsutasomajātakaṃ

---|---,||---|---
 Yasmā¹ hi Dhammaṃ puriso vijaññā
 ---|---,||---|---
 Ye cassa kaṅkhaṃ vinayanti santo,
 ---|---,||---|---
 Taṃ hissa dīpañ-ca parāyaṇaṃ-ca,
 ---|---,||---|---
 Na tena mittiṃ jirayetha Pañño. [512]

Jā 474 Ambajātakaṃ

---||---||---|---|---
 Eraṇḍā Pucimandā vā, atha vā Pālibhaddakā,²
 ---||---|---|---|---
 Madhuṃ madhutthiko vinde, so hi tassa dumuttamo. [513]

---||---|---|---
 Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā,
 ---||---|---|---
 Yasmā Dhammaṃ³ vijāneyya, so hi tassa⁴ naruttamo. [514]

¹ Text, BJT: *Yassā*.

² Thai: *Pāli-*; showing the *l/ḷ* variation in the texts.

³ BJT: *Dhammā*; plural form?

⁴ Text: *nassa*; another pronoun, but with the same meaning.

Dhp 76 Rādhatheravatthu

○---○|○---||---|○---
Nidhīnaṃ¹ va pavattāraṃ, yaṃ passe vajjadassināṃ,
---○|---,---||---|○--- mavipulā
Niggaḃhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
---○|○---||---|○---
Tādisaṃ bhajamānassa seyyo hoti na pāpiyo. [515]

Dhp 77 Assajipunabbasukavatthu

---○|○---||○---|○---
Ovadeyyānusāseyya, asabbhā ca nivāraye,
---○|○---||○○---|○---
Sataṃ hi so piyo hoti, asataṃ hoti appiyo. [516]

Jā 43 Veḷukajātakaṃ

---○|---○,○|---○--- Jagatī
Yo atthakāmassa hitānukampino,
---○|---○○|---○--- Jagatī
Ovajjamāno na karoti sāsaṇaṃ,
---○|○---||---○|○---
Evaṃ so nihato seti, Veḷukassa yathā Pitā. [517]

¹ BJT: *Nidhinam*; both spellings are found; showing the *i/ī* alternation in the genitive.

Jā 196 Valāhassajātakam¹

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Ye na kāhanti ovādaṃ narā Buddhena desitaṃ,
◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Vyasanaṃ te gamissanti, rakkhasīhīva² vāṇijā. [518]

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Ye ca kāhanti ovādaṃ narā Buddhena desitaṃ,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Sothiṃ pāraṃ gamissanti, valāheneva³ vāṇijā. [519]

Jā 376 Avāriyajātakam⁴

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Yā yeva anusāsaniyā,⁵ Rājā gāmaṃ varamā adā,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Tā yeva anusāsaniyā, nāviko paharī mukhaṃ. [520]

Dhp 158 Upanandasakyaputtattheravatthu

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Attānam-eva paṭhamam patirūpe⁶ nivesaye,
◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Athaññam-anusāseyya, na kilisseyya Paṇḍito. [521]

¹ Text: *Vālassa-*. ChS: *Valāhakassa*. PED, BJT as here.

² Text, ChS, Thai: *sīhiva*.

³ Text: *vālāheneva*.

⁴ Text: *Ācāriya-*.

⁵ BJT, ChS: *yevānusāsaniyā*; same in the next line.

⁶ Thai: *paṭirūpe*; showing the *t/ṭ* alternation in the texts.

Jā 37 Tittirajātakam

---u|u---||u---|u-u-
Ye vuddham¹-apacāyanti narā Dhammassa kovidā,
---u-|----||-u---|u-u- mavipulā
Diṭṭhe va dhamme pāsaṃsā,² samparāye³ ca Suggati. [522]

Jā 334 Rājovādajātakam

u---u|u---||---u|u-u-
Gavaṃ ce taramānānaṃ jimhaṃ gacchati puṅgavo,
---,|----||---|u-u- mavipulā
Sabbā gāvī jimhaṃ yanti,⁴ nette jimhaṃ gate sati. [523]

u---u|u---||---u-|u-u-
Evam-eva manussesu, yo hoti seṭṭhasammato,
---u-|-u-u-||u-u|u-u- bhavipulā
So ce adhammaṃ carati, pageva itarā pajā,
---|u---||---u|u-u-
Sabbam raṭṭham dukham⁵ seti, Rājā ce⁶ hoti adhammiko.⁷ [524]

¹ Thai: *vuḍḍham*; showing the *d/ḍ* alternation in the texts.

² Thai: *Diṭṭhe dhamme ca pāsaṃsā*; to give the pathyā cadence.

³ Thai: *samparāyo*; but a locative is required by the sense.

⁴ BJT, ChS: *Sabbā tā jimhaṃ gacchanti*.

⁵ Text, Thai: *dukkham*; giving a mavipulā line, but with the break in the wrong place.

⁶ Text: *ve*, printer's error.

⁷ The posterior line is irregular with 9 syllables; a better reading would be: *Rājā sace adhammiko*.

U---U|U---||U---U|U---
Gavaṃ ce taramānānaṃ ujuṃ gacchati puṅgavo,
---|U---||---UU|U---
Sabbā gāvī ujuṃ yanti,¹ nette ujuṃ² gate sati. [525]

--U-U|U---||--U-|U---
Evam-eva manussesu, yo hoti seṭṭhasammato,
---|---UU||U---UU|U--- bhavipulā
So ce pi³ Dhammaṃ carati, pageva itarā pajā,
---|U---||---|U---
Sabbā raṭṭhaṃ sukhaṃ seti, Rājā ce hoti Dhammiko. [526]

Jā 472 Mahāpadumajātakaṃ

U---U|U---||U---|U---
Na diṭṭhā⁴ parato dosaṃ aṇumthūlāni sabbaso,
--U-UU|U---||---|U---
Issaro na⁵ paṇaye daṇḍaṃ, sāmaṃ appaṭivekkhiya. [527]

--U-U|U---||---U|U---
Yo⁶ ca appaṭivekkhitvā, daṇḍaṃ kubbati Khattiyo,
U---|---UU||---U|U--- bhavipulā
Sakaṅṭakaṃ so gilati jaccandho va samakkhikaṃ. [528]

¹ Text: *Sabbā tā ujuṃ gacchanti*.

² Text, BJT: *uju*.

³ ChS: *sace*.

⁴ BJT, Thai: *Nādiṭṭhā*? ChS: *Nādaṭṭhā*; both readings would reverse the meaning.

⁵ ChS, Thai omit: *na*; reversing the meaning in an inappropriate way.

⁶ Text, BJT: *So*.

- - - - | - - - - || - - - - | - - - - bhavipulā
Adaṇḍiyam̐ daṇḍayati,¹ daṇḍiyañ-ca adaṇḍiyam̐,
 - - - - | - - - - || - - - - | - - - -
Andho va visamaṃ maggaṃ, na jānāti samāsamaṃ. [529]

 - - - - | - - - - || - - - - | - - - -
Yo ca etāni ṭhānāni aṇum̐thūlāni sabbaso,
 - - - - | - - - - || - - - - | - - - -
Sudiṭṭham̐ cānusāseyya,² sa ve vohārikuttamo.³ [530]

 - - - - | - - - - || - - - - | - - - -
Nekantamudunā sakkā, ekantatikhiṇena vā,
 - - - - | - - - - || - - - - | - - - - ravipulā
Attam̐ mahante⁴ ṭhapetum̐,⁵ tasmā ubhayam-ācare. [531]

 - - - - | - - - - || - - - - | - - - - savipulā
Paribhūto mudu hoti, atitikkho ca veravā,
 - - - - | - - - - || - - - - | - - - -
Etañ-ca ubhayam̐ ñatvā, anumajjham̐ samācare. [532]

¹ Thai: *daṇḍiyati*; alternative spelling.

² ChS, Thai: *Sudiṭṭham-anu-*.

³ BJT, ChS, Thai: *vohāritum-ar^ahati*; it would mean: [*he is surely*] *worthy to judge*; but we would then have to assume lengthening of the vowel m.c.

⁴ Thai: *mahatte*; same meaning.

⁵ BJT, Thai: *ṭhāpetum̐*; with lengthening of the vowel m.c. to give the pathyā cadence, though ravipulā is common enough.

28: Appamādavaggo

Jā 521¹ Tesakuṇajātakaṃ

◡---◡|◡---||◡◡---|◡-◡-
 Balaṃ pañcavidhaṃ loke purisasmim mahaggate,
 ---◡-◡|◡---||◡◡---|◡-◡-
 Tattha bāhubalaṃ nāma carimaṃ vuccate balaṃ, [533]

---◡◡-|◡---||◡◡---|◡-◡-
 Bhogabalañ-ca, dīghāvu, dutiyaṃ vuccate balaṃ,
 ◡---◡◡-|◡---||◡◡---|◡-◡- 9 syllables
 Amaccabalañ-ca dīghāvu,² tatiyaṃ vuccate balaṃ. [534]

◡◡---◡|◡---||---◡---|◡-◡-
 Abhijaccabalaṃ ce va, taṃ catutthaṃ asaṃsayam,
 ---◡---|◡---||◡◡---|◡-◡-
 Yāni cetāni³ sabbāni adhigaṇhāti⁴ Paṇḍito. [535]

---◡---|◡◡---||---◡---|◡-◡- savipulā
 Taṃ balānaṃ balasetṭhaṃ⁵ aggaṃ paññābalaṃ varam;⁶
 ---◡-◡|◡---||---◡◡-|◡-◡-
 Paññābalenupatthaddho, atthaṃ vindati Paṇḍito. [536]

¹ This credit missing in text.

² The line is hypermetric, it could be corrected by dropping *ca*.

³ Text, BJT: *etāni*.

⁴ Thai: *-gg-*; alternative spelling.

⁵ ChS, Thai: *balaṃ setṭham*; which gives pathyā cadence, but savipulā is acceptable to the early texts.

⁶ ChS: *paññābam balaṃ*? this looks like a mistake as there is no proper meaning and the line is a syllable short.

--○○|--○○-- Vetālīya
Paññā va¹ sutam vinicchīnī,
----○○|--○○--
Paññā kittisilokavaḍḍhanī,²
--○○|--○○--
Paññāsahito³ naro idha
○○--|--○○--
Api⁴ dukkhe⁵ sukhāni vindati. [537]

SN 1.3.1 Daharasuttam

○○○|--○○--||--○○○|○○○-- ravipulā
Bhujāṅgamaṃ pāvakañ-ca, Khattiyāñ-ca yasassinam,
--○○|○○--||--○○○|○○○--
Bhikkhuñ-ca sīlasampannam: sammad-eva samācare. [538]

AN 5.34 Sīhasenāpatisuttam

○○○|--○○,○○|--○○○-- Jagatī
Dadam piyo hoti, bhajanti nam bahū,⁶
--○○|--○○,○○|--○○○-- Jagatī
Kittiñ-ca pappoti yaso hi vaḍḍhati,

¹ Text, BJT omit: *va*.

² Thai writes these two lines thus: *Paññā sutavinicchīnī paññā (kitti) silokavaḍḍhanī*; we can see from this it doesn't understand the Vetālīya metre, and is trying to force it into a Siloka shape, cf. 199 above. Same with the lines below.

³ Text: *Paññāya sahito*; against the metre.

⁴ Thai excludes: *Api*; trying to make the line Siloka.

⁵ BJT adds: *pi*; as it stands this is a prior line in a posterior position.

⁶ Text: *bahū*.

◡-◡-|-,◡◡|◡-◡- Jagatī
 Amañkubhūto parisam̐ vigāhati,
 ◡-◡-|-,◡◡|◡-◡- Jagatī
 Visārado hoti naro amaccharī. [539]

--◡-|-,◡◡|◡-◡- Jagatī
 Tasmā hi dānāni dadanti Paṇḍitā,
 ◡-◡-|-,◡◡|◡-◡- Jagatī
 Vineyya maccheramalam̐, sukhesino,
 --◡-|-,◡◡|◡-◡- Jagatī
 Te dīgharattam̐ Tidive patiṭṭhitā,
 ---◡|◡◡|◡-◡- Jagatī with an irregular opening
 Devānam̐ saḥavyagatā ramanti te.¹ [540]

SN 1.1.32 Maccharisuttam̐

--◡-|-,◡◡|◡-◡- Jagatī
 Yasseva bhīto na dadāti maccharī,
 ◡---◡◡-◡- posterior siloka line
 tad-evādadato bhayaṃ,
 ◡---◡◡-----||-◡-◡◡-
 Jighacchā ca pipāsā ca, yassa bhāyati maccharī,
 ◡-◡-|◡-◡-||-----|◡-◡- bhavipulā
 Tam-eva bālam̐ phusati asmim̐ loke paramhi ca. [541]

-----|◡-----||◡◡-----|◡-◡-
 Appasmeke pavecchanti, bahuneke na dicchare,
 -----|◡-----||◡-◡-◡◡-
 Appasmā dakkhiṇā dinnā, saḥassena samam̐ mitā. [542]

¹ The metre in this line appears to be corrupt, and the versions attempt to find some way to correct it. Text reads *saḥavyam̐* which leaves an irregular line; BJT reads: *Devānam̐ saḥavyatam̐ gatā ramanti*; The meaning doesn't change.

MN 98 Vāseṭṭhasuttaṃ

Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo.¹

Kammanā brāhmaṇo hoti, kammanā hoti abrāhmaṇo.² [543]

Kassako kammanā hoti, sippiko hoti kammanā,

Vāṇijo³ kammanā hoti, pessiko⁴ hoti kammanā, [544]

Coro pi kammanā hoti, yodhājīvo pi kammanā,

Yājako kammanā hoti, Rājāpi hoti kammanā. [545]

Evam-etaṃ yathābhūtaṃ, kammaṃ passanti Paṇḍitā,

Paṭiccasamuppādasā,⁵ kammavipākakovidā. [546]

¹ Both this and the line d have 9 syllables. Thai only reads: *Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo*.

² Thai: *Kammunā vasalo hoti, kammunā hoti brāhmaṇo*. Thai always reads: *kammunā* in these verses.

³ Thai: *Vāṇijjo*; I do not find this form in the Dictionaries.

⁴ Text, ChS: *pessako*.

⁵ ChS: *dassā*.

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Kammanā vattate¹ loko, kammanā vattate² pajā,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Kammanibandhanā sattā, rathassāṇīva yāyato. [547]

SN 1.3.17 Appamādasuttam

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Āyūṃ arogiyaṃ vaṇṇaṃ, Saggam uccākulīnataṃ,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Ratiyo: patthayantena uḷārā aparāparā,³ [548]

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Appamādaṃ pasaṃsanti puññakiriyāsu Paṇḍitā,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Appamatto ubho atthe adhigaṇhāti⁴ Paṇḍito: [549]

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Diṭṭhe dhamme ca yo attho,⁵ yo cattho samparāyiko,
— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —
Atthābhisamayā dhīro Paṇḍito ti pavuccati. [550]

¹ ChS, Thai: *vattati*; same meaning.

² BJT, ChS, Thai: *vattati*; but the long vowel is needed for the cadence.

³ Text: *aparāpare*.

⁴ Text, Thai: *-gg-*.

⁵ Text: *Diṭṭhe va dhamme yo cattho*.

Dhp 21 Sāvatīvatthu

— — — — | — — — — — || — — — — | — — — — bhavipulā

Appamādo amatapadaṃ,¹ pamādo maccuno padaṃ,

— — — — | — — — — || — — — — | — — — —

Appamattā na mīyanti, ye pamattā yathā matā. [551]

*Uttarapaṇṇāsakam*²

Buddhanīti Saṅgaho Niṭṭhito

¹ Thai: *amatam padaṃ*; giving the very rare tavipulā.

² There are in fact 51 verses above, “50” being used as a round term by the editor.

Source of the Verses

Dīghanikāyo (24 = 4%)

DN 14	Mahāpadānasuttam	= vs. 3
DN 31	Sigālasuttam	= vs. 24-25
DN 31	" "	= vs. 27-32
DN 31	" "	= vs. 309-310
DN 31	" "	= vs. 115-118
DN 31	" "	= vs. 8-10
DN 31	" "	= vs. 18-23

Majjhimanikāyo (6 = 1%)

MN 98	Vāseṭṭhasuttam	= vs. 543-547
MN 131	Bhaddekarattasuttam	= vs. 306

Saṃyuttanikāyo (63 = 11%)

SN 1.1.10	Devatāsaṃyuttam	= vs. 416-418
SN 1.1.31	" "	= vs. 208-214
SN 1.1.32	" "	= vs. 541-542
SN 1.1.33	" "	= vs. 61
SN 1.1.35	" "	= vs. 380-381
SN 1.1.48	" "	= vs. 56
SN 1.1.51	" "	= vs. 71
SN 1.1.53	" "	= vs. 124
SN 1.1.62	" "	= vs. 448
SN 1.1.73	" "	= vs. 69
SN 1.1.76	" "	= vs. 26
SN 1.2.8	Devaputtasaṃyuttam	= vs. 304-305
SN 1.2.22	" "	= vs. 285-290

Source of the Verses - 183

SN 1.3.1	Kosalasaṃyuttaṃ	= vs. 538
SN 1.3.2	" "	= vs. 77
SN 1.3.4	" "	= vs. 294
SN 1.3.11	" "	= vs. 198-199
SN 1.3.13	" "	= vs. 415
SN 1.3.15	" "	= vs. 275
SN 1.3.17	" "	= vs. 548-550
SN 1.3.19	" "	= vs. 334-335
SN 1.3.20	" "	= vs. 50-52
SN 1.6.9	Brahmāsaṃyuttaṃ	= vs. 363-364
SN 1.7.1	Brāhmaṇasaṃyuttaṃ	= vs. 419
SN 1.8.5	Vaṅgīsaṃyuttaṃ	= vs. 365-366
SN 1.8.5	" "	= vs. 369
SN 1.11.4	Sakkasaṃyuttaṃ	= vs. 390-400
SN 1.11.11	" "	= vs. 170-171

Aṅguttaranikāyo (51 = 9%)

AN 3.26 (& 27)	Tikanipāta	= vs. 182
AN 3.31	" "	= vs. 501-503
AN 4.53	Catukkanipāta	= vs. 489-494
AN 4.61	" "	= vs. 15-17
AN 5.33	Pañcakanipāta	= vs. 476-479
AN 5.34	" "	= vs. 539-540
AN 5.39	" "	= vs. 506-510
AN 5.48	" "	= vs. 259-262
AN 5.58	" "	= vs. 11-14
AN 7.5	Sattakanipāta	= vs. 342-343
AN 7.36	" "	= vs. 119-121
AN 7.37	" "	= vs. 122-123
AN 7.63	" "	= vs. 480-488
AN 7.64	" "	= vs. 424-426
AN 8.5	Aṭṭhakanipāta	= vs. 254
AN 8.54	" "	= vs. 5-7

Dhammapado (53 = 9%)

Dhp 5	Yamakavaggo	= vs. 431
Dhp 16	Yamakavaggo	= vs. 293
Dhp 21	Appamādavaggo	= vs. 551
Dhp 42	Cittavaggo	= vs. 449
Dhp 43	Cittavaggo	= vs. 450
Dhp 50	Pupphavaggo	= vs. 385
Dhp 60	Bālavaggo	= vs. 78
Dhp 61	" "	= vs. 218
Dhp 63	" "	= vs. 436
Dhp 64	" "	= vs. 435
Dhp 69	" "	= vs. 282

Source of the Verses - 185

Dhp 71	" "	= vs. 283
Dhp 72	" "	= vs. 437
Dhp 76	Paṇḍitavaggo	= vs. 515
Dhp 77	Paṇḍitavaggo	= vs. 516
Dhp 78	" "	= vs. 147
Dhp 81	" "	= vs. 257
Dhp 121	Pāpavaggo	= vs. 281
Dhp 123	" "	= vs. 284
Dhp 125	" "	= vs. 276
Dhp 127	" "	= vs. 274
Dhp 129	Daṇḍavaggo	= vs. 98
Dhp 130	" "	= vs. 433
Dhp 131	Daṇḍavaggo	= vs. 99
Dhp 137-140	" "	= vs. 277-280
Dhp 155	Jarāvaggo	= vs. 79
Dhp 158	Attavaggo	= vs. 521
Dhp 163	" "	= vs. 299
Dhp 176	Lokavaggo	= vs. 379
Dhp 182	Buddhavaggo	= vs. 70
Dhp 193	" "	= vs. 62
Dhp 194	" "	= vs. 66
Dhp 201	Sukhavaggo	= vs. 429
Dhp 204	" "	= vs. 68
Dhp 206	" "	= vs. 207
Dhp 216	Piyavaggo	= vs. 403
Dhp 223	Kodhavaggo	= vs. 72
Dhp 227-8	" "	= vs. 255-256
Dhp 246-7	Malavaggo	= vs. 291-292
Dhp 251	" "	= vs. 76
Dhp 252	" "	= vs. 383
Dhp 253	" "	= vs. 384
Dhp 290	Pakiṇṇakavaggo	= vs. 67

Source of the Verses - 186

Dhp 291	" "	= vs. 432
Dhp 331-3	Nāgavaggo	= vs. 63-65
Dhp 354	Taṇhāvaggo	= vs. 73

Udānam (3 = < 1%)

Ud 3.3	Yasojasuttam	= vs. 258
Ud 4.4	Junhasuttam	= vs. 453
Ud 5.8	Ānandasuttam	= vs. 300

Itivuttakam (4 = < 1%)

Iti 74	Puttasuttam	= vs. 504-505
Iti 76	Sukhapatthanāsuttam	= vs. 197
Iti 78	Dhātusaṃsandanasuttam	= vs. 307

Suttanipāto (4 = < 1%)

Sn 1.10	Ālavakasuttam	= vs. 45
Sn 1.11	Vijayasuttam	= vs. 96-97
Sn 3.11	Nālakasuttam	= vs. 444

Jātakam (348 = 63%)

Jā 4	Cullasetṭhijātakam	= vs. 312
Jā 6	Devadhammajātakam	= vs. 455
Jā 14	Vātamigajātakam	= vs. 413
Jā 32	Naccajātakam	= vs. 355
Jā 33	Sammodamānajātakam	= vs. 434
Jā 37	Tittirajātakam	= vs. 522
Jā 39	Nandajātakam	= vs. 333
Jā 43	Veḷukajātakam	= vs. 517

Source of the Verses - 187

Jā 44	Makasajātakam	= vs. 168
Jā 45	Rohiṇijātakam	= vs. 440
Jā 46	Ārāmadūsakajātakam	= vs. 439
Jā 48	Vedabbhajātakam	= vs. 332
Jā 49	Nakkhattajātakam	= vs. 311
Jā 57	Vānarindajātakam	= vs. 58
Jā 58	Tayodhammajātakam	= vs. 59
Jā 59	Bherivādajātakam	= vs. 356
Jā 68	Sāketajātakam	= vs. 219
Jā 71	Varaṇajātakam	= vs. 308
Jā 72	Silavanāgarājjātakam	= vs. 172
Jā 73	Saccamkirajātakam	= vs. 173
Jā 83	Kālakarṇijātakam	= vs. 104
Jā 84	Atthassadvārajātakam	= vs. 4
Jā 88	Sārambhajātakam	= vs. 367
Jā 90	Akataññujātakam	= vs. 179
Jā 92	Mahāsārajātakam	= vs. 60
Jā 93	Vissāsabhojanajātakam	= vs. 220
Jā 97	Nāmasiddhijātakam	= vs. 94
Jā 98	Kūṭavāṇijajātakam	= vs. 358
Jā 100	Asātarūpajātakam	= vs. 92
Jā 103	Verijātakam	= vs. 344
Jā 107	Sālittakajātakam	= vs. 466
Jā 108	Bāhiyajātakam	= vs. 467
Jā 116	Dubbhacajātakam	= vs. 357
Jā 118	Vaṭṭakajātakam	= vs. 454
Jā 121	Kusanālijjātakam	= vs. 102
Jā 122	Dummedhajātakam	= vs. 438
Jā 126	Asilakkhaṇajātakam	= vs. 93
Jā 131	Asampadānajātakam	= vs. 146
Jā 136	Suvaṇṇahaṃsajātakam	= vs. 401
Jā 141	Godhajātakam	= vs. 196

Source of the Verses - 188

Jā 150	Sañjīvakajātakam	= vs. 174
Jā 152	Sigāljajātakam	= vs. 315
Jā 157	Guṇajātakam	= vs. 103
Jā 161	Indasamānajātakam	= vs. 192-193
Jā 162	Santhavajātakam	= vs. 194-195
Jā 164	Gijjhajātakam	= vs. 90-91
Jā 168	Sakuṇagghijātakam	= vs. 353-354
Jā 178	Kacchapajātakam	= vs. 347-349
Jā 183	Vālodakajātakam	= vs. 327-328
Jā 185	Anabhiratijātakam	= vs. 451-452
Jā 189	Sīhacammajātakam	= vs. 85
Jā 196	Vālassajātakam	= vs. 518-519
Jā 202	Kelisīlajātakam	= vs. 445-446
Jā 204	Virakajātakam	= vs. 321
Jā 207	Assakajātakam	= vs. 95
Jā 218	Kūṭavānijajātakam	= vs. 83-84
Jā 223	Puṭabhatajjātakam	= vs. 87-88
Jā 228	Kāmanītajātakam	= vs. 402
Jā 253	Maṇikaṇṭhajātakam	= vs. 237-239
Jā 284	Sirijātakam	= vs. 313-314
Jā 291	Bhadragaṭajātakam	= vs. 329-331
Jā 302	Mahā-assārohajātakam	= vs. 137-138
Jā 302	" "	= vs. 175-176
Jā 304	Daddarajātakam	= vs. 350-352
Jā 308	Javasakuṇajātakam	= vs. 183-184
Jā 312	Kassapamandiyajātakam	= vs. 143-145
Jā 320	Suvaccajātakam	= vs. 370
Jā 322	Daddabhajātakam	= vs. 318-320
Jā 323	Brahmadattajātakam	= vs. 240-242
Jā 331	Kokālikajātakam	= vs. 359-362
Jā 332	Rathalaṭṭhijātakam	= vs. 463
Jā 334	Rājovādajātakam	= vs. 523-526

Source of the Verses - 189

Jā 335	Jambukajātakam	= vs. 322-324
Jā 342	Vānarajātakam	= vs. 80-81
Jā 345	Gajakumbhajātakam	= vs. 325-326
Jā 346	Kesavajātakam	= vs. 414
Jā 349	Sandhibhedajātakam	= vs. 156-159
Jā 351	Maṇikuṇḍalajātakam	= vs. 263-264
Jā 361	Vaṇṇārohajātakam	= vs. 141-142
Jā 362	Sīlavīmaṃsanajātakam	= vs. 100
Jā 370	Palāsajātakam	= vs. 82
Jā 376	Ācariyajātakam	= vs. 520
Jā 379	Nerujātakam	= vs. 345-346
Jā 382	Sirikālakāṇṇijātakam	= vs. 295
Jā 384	Dhammadhajajātakam	= vs. 200
Jā 386	Kharaputtajātakam	= vs. 298
Jā 390	Mayhakajātakam	= vs. 336-341
Jā 392	Bhisapupphajātakam	= vs. 382
Jā 400	Dabbhapupphajātakam	= vs. 427-428
Jā 403	Aṭṭhisenajātakam	= vs. 243-248
Jā 406	Gandhārajātakam	= vs. 1-2
Jā 409	Daḷhadhammajātakam	= vs. 180-181
Jā 422	Cetiyajātakam	= vs. 373-378
Jā 423	Indriyajātakam	= vs. 456
Jā 426	Dīpijātakam	= vs. 86
Jā 428	Kosambhijātakam	= vs. 215-217
Jā 429	Mahāsukajātakam	= vs. 160-163
Jā 430	Cullasukajātakam	= vs. 164-167
Jā 431	Hāritajātakam	= vs. 464-465
Jā 435	Haliddirāgajātakam	= vs. 185-191
Jā 443	Cullabodhijātakam	= vs. 420-423
Jā 445	Nigrodhajātakam	= vs. 177-178
Jā 448	Kukkuṭajātakam	= vs. 221-227
Jā 451	Cakkavākajātakam	= vs. 430

Source of the Verses - 190

Jā 458	Udayajātakam	= vs. 57
Jā 461	Dasarathajātakam	= vs. 265-273
Jā 467	Kāmajātakam	= vs. 404-412
Jā 468	Janasandhajātakam	= vs. 33-44
Jā 472	Mahāpadumajātakam	= vs. 527-532
Jā 473	Mittāmittajātakam	= vs. 105-114
Jā 474	Ambajātakam	= vs. 513-514
Jā 476	Javanahamsajātakam	= vs. 152-155
Jā 478	Dūtajātakam	= vs. 249-253
Jā 480	Akittijātakam	= vs. 441-442
Jā 489	Surucijātakam	= vs. 468-469
Jā 493	Mahāvāṇijajātakam	= vs. 125
Jā 499	Sivijātakam	= vs. 371-372
Jā 503	Sattigumbajātakam	= vs. 201-206
Jā 505	Somanassajātakam	= vs. 316-317
Jā 508	Ummaggajātakam	= vs. 231-236
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